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Joseph and the Dreams.

Part. A.

(i) The evil report.
(ii) The coat + Rulership.
(iii) Joseph's 2. Dreams
  (α) the Sheaf.
  (β) the Stars.
(iv) Mapwork: Sheckem: Hebron: Dothan
(v) The Conspiracy
(vi) The Pit.
(vii) Reuben
(viii) the travelling Company
(ix) Judah
(x) 20 Silver Pieces
(xi) Reuben - the eldest
(xii) the he-goat.
(xiii) 22 yrs mourning by Jacob.
(xiv) Potiphar.

Part. B

(i) With him
(ii) the Masters wife
(iii) the Prison
(iv) Psalm 105.
(v) the Butler and the Baker
(vi) The 2. Prison Dr
(vii) the baskets
(viii) Pharaoh's Birthday
(ix) He forgat him - 2
? Joseph's mistake.

Part C.

(i) Pharaoh's 2 Dre
(ii) The Nile - Reed gra
(iii) the East Wind Sirocco - A Rabu
(iv) the interpretation
(v) The Spirit of God
(vi) Pharaoh's Gifts
(vii) Joseph 30 years old
(viii) The Storehouses

M

Part. D

) The Brethren bow down
) ? Spies
) Prisoners all

Part. E

(i) Judah as Surety.

THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation and Commentary

EDITED BY

THE CHIEF RABBI

(Dr. J. H. HERTZ)

GENESIS

OXFORD UNIVERSITY PRESS
LONDON : HUMPHREY MILFORD
5689 : 1929

ספר

חמשה חומשי תורה

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עם ההפטרות

נדפס על פי המסורה ומתורגם אנגלית

עם פירוש קצר

מלאכת סיעת הוגי תורה
ובראשם

יוסף צבי הערץ

רב הכולל דמלכות בריטאניא ומדינותיה

בראשית

לונדון

בדפוס האוניברסיטה אוקספורד

בשנת המשכילים יזהרו לפ"ק

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PREFACE

We do not to-day possess an edition of the Pentateuch and Haftorahs—the Lessons from the Prophets—in Hebrew and English with a popular commentary for use in Synagogue, School and Home. The glosses on the Pentateuch (without the Haftorahs) by David Levi and Isaac Delgado were published 140 years ago, and are, besides, unobtainable to-day. In 1844, De Sola, Lindenthal and Raphall began a commentary on the Sacred Scriptures, of which *Genesis* alone appeared. The English translation, however, was fantastic, the notes voluminous, and the Haftorahs were not included. Kalisch's volumes on *Genesis*, *Exodus* and *Leviticus* were not written for the Synagogue or for the Jewish Home. All other Jewish Scriptural publications in England and America, either omitted the Hebrew text or were without a Commentary for general use. This present work, therefore, which gives the text in Hebrew and English, accompanied by a brief exposition of both the Pentateuch and the Haftorahs, supplies a long-felt and crying want among Jews in English-speaking countries.

TEXT. The Hebrew Massoretic text is the latest Letteris edition issued by the British and Foreign Bible Society. I am deeply grateful to the Committee of that Society for their courtesy in generously granting me the use of the plates of this standard and beautiful edition of the Hebrew Bible.

TRANSLATION. Thanks to the great courtesy of the Delegates and Syndics of the University Presses of Oxford

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iconoclastic Bible scholar, Jewish or non-Jewish. This does not in any way affect the Jewish Traditional character of the work. My conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion, is unshaken; likewise, my refusal to eliminate the Divine either from history or from human life.

Method of Interpretation. A word must be added as to the method chosen for leading the reader into what the Jewish Mystics called the Garden of Scriptural Truth. The exposition of the plain, natural sense of the Sacred Text must remain the first and foremost aim in a Jewish commentary. But this is not its only purpose and function. The greatest care must be taken not to lose sight of the allegorical teaching and larger meaning of the Scriptural narrative; of its application to the everyday problems of human existence; as well as of its eternal power in the life of Israel and Humanity. In this way alone can the commentator hope not merely to increase the knowledge of the reader, but to deepen his Faith in God, the Torah and Israel.

Acknowledgments. It is impossible for me to thank all those who, in addition to the collaborators and the bodies mentioned above, have been of help in this work. Among this number, I would especially mention my teacher, the Rev. Dr. H. P. Mendes, Rabbis Dr. I. Epstein and A. Mishcon, the Revs. H. Mayerowitch and G. Prince, and Messrs. E. N. Adler and Herbert Loewe. Dr. A. Cohen and the Rev. M. Rosenbaum have kindly read the proofs and made many useful suggestions.

The fact that this work can be produced unhampered by economic considerations, and can be offered to the public

and Cambridge, the English Translation is that of the Revised Version. With one important difference. In a book intended for the lay public, it is inadvisable to give alternative renderings. Wherever, therefore, the Revised Version brings more than one translation of a difficult passage, the rendering most in accordance with Jewish Tradition has been chosen. The Delegates and Syndics of the University Presses are, of course, in no way responsible for the manner in which the Revised Version is reprinted in this volume.

COMMENTARY. In the preparation of the Commentary on Genesis, I have had the invaluable assistance of Dr. J. Abelson (Chapters I–XI), Dr. A. Cohen (Chapters XII–XXXVII), and the late Rev. G. Friedlander (Chapters XXXVII–L). In placing their respective manuscripts at my disposal, they allowed me the widest editorial discretion. I have made full use of that privilege; and have condensed or enlarged, re-cast or re-written at will, myself supplying nearly all the Additional Notes (in which some of the problems of Genesis are examined in the light of Judaism and modern knowledge), as well as most of the introductory and concluding comments to various sections. The same freedom was given me in regard to the explanatory notes on the Haftorahs kindly undertaken by the Rev. S. Frampton. To all my collaborators in this Commentary, I would herewith express my heart-felt thanks.

AUTHORITIES. Jewish and non-Jewish commentators—ancient, medieval and modern—have been freely drawn upon. "Accept the true from whatever source it come," is sound Rabbinic doctrine; to which I like to add, "Adopt the beautiful from whatever source it come"—even if it be from the pages of a devout Christian expositor or of an

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at a far lower price than might otherwise have been possible, is due to the idealism of Mr. and Mrs. Leo Shaerf. They are happy to be of service in spreading the Torah, and desire to look upon these volumes as a memorial to the late ETHEL ROSA SCHNEIDER, the mother of Mrs. Shaerf. May their generosity and public spirit lead to a strengthening of religious conviction among English-speaking Jews. That such be, with the help of God, the blessed result of this undertaking is my fervent prayer.

J. H. HERTZ.

London, *Lag be Omer*, 5689.
May 28, 1929.

VERSIONS AND COMMENTATORS

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum — see *Targum.*

Jonathan Targum — see *Targum.*

Massorah — lit. "The Tradition." The original Bible text was unvowelled. *The Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period and extended to the tenth century.

Midrash — The ancient homiletical expositions of Scripture in the Schools of Palestine.

Onkelos — see *Targum.*

Philo Judaeus — (20 B.C.E.–40 C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the — The religious authorities in the Talmudim and Midrashim.

Septuagint — The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Symmachus — A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum — Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the literal translation of the Pentateuch ascribed to

Rashbam i.e. Rabbi Samuel ben Meir(1085–1174, Rashi's grandson. Stresses the " plain, natural sense " in his commentaries.

Rashi i.e. Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry. " He has two of the greatest and rarest gifts of a commentator, the instinct to discern precisely the point at which explanation is necessary, and the art of giving or indicating the needed help in the fewest words " (G. F. Moore.)

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno. Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

C. MODERN ENGLISH VERSIONS

The Authorised Version, also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Leeser, Isaac The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—First Jewish Version in English of the entire Bible.

The Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.

M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of

Onkelos, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*.

Talmud Body of Jewish law and legend comprising the Mishna and the Gemara, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel,)Don Isaac (1437–1509). Spanish exegete and statesman.

Chizkuni 13th century French commentator.

Ibn Ezra Abraham (1092–1167), famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller, and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.

Ralbag i.e. Rabbi Levi ben Gerson (1288-1344), French exegete,philosopher and scientist.

Dillmann, A.	(1823–1894). German philologist and exegete.
Driver, S. R.	(1846–1914). English Bible commentator.
Green, W. H.	(1825–1900). American Hebraist.
Sayce, A. H.	(1846–). British Orientalist.
Smith, G. A.	(1856–). Scottish Bible scholar.
Stanley, Dean	(1815–1881). English divine.

In addition to the works of the above, the commentaries on *Genesis* by Bennet, Holzinger, Keil, Koenig, Procksch, Ryle, Skinner, Strack, were also consulted; besides various volumes in the Cambridge, Century, Historical, Speaker's, and Study, Bible, as well as the standard commentaries on the Prophets.

ABBREVIATIONS

AJ	American Jewish Version, 1917.
AV	Authorised Version, 1611.
Cf.	Compare; see.
Chap.	Chapter.
Heb.	Hebrew; the original Hebrew word or text; in the original Hebrew.
i.e.	That is.
lit.	Literally; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
*	followed by a Roman numeral indicates each of the seven divisions (parshiyyoth) into which each Sedra is divided. Wherever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.

The Books of the Bible are abbreviated as follows: Gen., Exod., Lev., Num., Deut., Josh., Judg., I Sam., II Sam., Isa., Jer., Ezek., Zech., Mal., Ps. Prov., Lam., Eccl., Dan., I Chron., II Chron.

Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—Known as the American Jewish Version.

Moffat, James A New Translation of the Bible, 1925—In colloquial English.

D. MODERN COMMENTATORS AND TRANSLATORS —JEWISH

Ehrlich, A. B. (1848–1920). Russian American exegete.

Friedlander, M. (1833–1910). English scholar and commentator.

Herxheimer, S. (1801–1884). German commentator.

Hirsch, S. R. (1808–1888). German Rabbi and religious leader.

Hoffmann, David (1843–1921). Great Bible and Talmudic scholar.

Kalisch, M. M. (1828–1885). English Bible critic.

Leeser, Isaac (1806–1868). American Bible translator and author of exegetical glosses.

Luzzatto, S. D. (1800–1865). Great Italian Hebrew poet, scholar and exegete.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Mendelssohn, Moses (1729–1786). Foremost Jewish figure of 18th century. Philosopher, Bible translator and commentator (*Biur*).

Wogue, Lazare (1817–1897). French scholar and exegete.

Zunz, Leopold (1794-1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS—NON-JEWISH

Cheyne, T. K. (1841–1915). English Bible critic.

Delitzsch, Franz (1813–1890). German Hebraist.

CHRONOLOGICAL TABLE

	B.C.E.
Abraham	circa 1900
Isaac	„ 1800
Jacob	„ 1750
Joseph	„ 1700

Saul	1028–1013
David	1013–973
Solomon	973–933
Jeroboam I and the Division of the Kingdom	933
Elisha	circa 850
Jeroboam II	790–749
Amos and Hosea, Prophetic activity of	760–734
Fall of the Northern Kingdom	722
Capture of Jerusalem by the Babylonians	597
First Destruction of the Temple	586
Obadiah	circa 585
Ezekiel	„ 590
Cyrus takes Babylon	538
First Return of Babylonian Exiles	537
Zechariah and the Rebuilding of the Temple	520
Malachi	circa 460
Ezra and the Second Return from Babylon	458
Maccabean Rising	167
Second Destruction of Jerusalem	A.C.E. 70

בראשית

Chapter I. א

2 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ

1. v. 2 b ומ׳

GENESIS

The Hebrew name of the First Book of Moses was originally *Sefer Yetzirah*, "Book of Creation." This was rendered into Greek by *Genesis*, "origin," because it gives an account of the creation of the world and the beginnings of life and society. Its current Jewish name is בראשית *Bereshith* ("In the beginning") which is the first Hebrew word in its opening sentence. *Bereshith* is also the name of Chap. I–VI, 8, the first of the fifty-four weekly Torah Readings (Sedrahs) on Sabbath mornings.

If the Pentateuch (which is a Greek word meaning the *five books* of Moses) were merely a code of civil and religious laws, it would have opened with the twelfth chapter of Exodus, which contains the earliest specific commandment given to Israel (Rashi). But it is far more than a code of law: it is the Torah, *i.e.* the Divine Teaching given to Israel and the message of Israel to mankind. Therefore, it describes the origins of the Jewish people; traces its kinship to the other portions of the human family—all being of one blood and offspring of one common stock; and goes back to the creation of the world, which it declares to be the work of One Almighty and Beneficent God. All this is told in the first eleven chapters of Genesis. The remaining thirty-nine chapters give the story of the Fathers of the Jewish people—Abraham, Isaac, Jacob and his children.

CHAPTER I.

1 1. In the beginning God created the heaven and the earth. 2. And the earth was waste and void ;

I. BERESHITH

(CHAPTERS I–VI, 8)

ORIGIN OF THE UNIVERSE AND THE BEGINNINGS OF THE HUMAN RACE

CREATION OF THE WORLD

CHAPTER I–II, 3

1. *In the beginning.* Verse 1 is a majestic summary of the story of Creation : God is the beginning, nay, the Cause of all things. The remainder of the chapter gives details of the successive acts of creation. Ages untold may have elapsed between the calling of matter into being and the reduction of chaos to ordered arrangement.

God. Heb. *Elohim.* The existence of the Deity is throughout Scripture assumed : it is not a matter for argument or doubt. *Elohim* is the general designation of the Divine Being in the Bible, as the fountain and source of all things. *Elohim* is a plural form, which is often used in Hebrew to denote plentitude of might. Here it indicates that God comprehends and unifies all the forces of eternity and infinity.

created. The Heb. word is in the singular, thus precluding any idea that its subject, Elohim, is to be understood in a plural sense. The term בּרא is used exclusively of Divine activity. Man is spoken of as " making " or " forming," but never as " creating," *i.e.* producing something out of nothing.

the heaven and the earth. The visible world ; that which is above (heaven), and that which is below (earth).

2. *the earth.* The material out of which the universe is formed.

waste and void. lit. " wasteness and emptiness."

ספר בראשית

THE BOOK OF GENESIS

and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. 3. And God said, Let there be light: and there was light. 4. And God saw the light, that it was good: and God divided the light from the darkness. 5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the

raised against the Mosaic description of creation, in asserting that light could not be generated without the sun."

4. *that it was good.* *i.e.* fulfils the will of the Creator. Repeated v. 10, 12, 18, 21, 25, 31. For the significance of this refrain, see Additional Note A, III, p.

5. *called.* In calling the light Day, God defines the significance of light in human life. In the Bible account of Creation, everything centres round man and is viewed from his angle.

And there was evening. The day, according to the Scriptural reckoning of time, begins with the preceding evening. Thus, the observance of the Day of Atonement is to be "from even unto even" (Lev. XXIII, 32); and similarly of the Sabbath and Festivals.

one day. Not an ordinary day but a Day of God (יומו של הקב"ה), an age. With Him a thousand years, nay a thousand thousand years, are but as a day that is past, Psalm XC, 4. "Earthly and human measurement of time, by a clock of human manufacture, cannot apply to the first three days, as the sun was not then in existence. The beginning of each period of creation is called morning; its close, evening" (Delitzsch); in the same way, we speak of the morning and evening of life.

6–8. Second Day. The Firmament

6. *firmament.* Sky, arch of heaven.

waters from the waters. *i.e.* the waters above the firma-

הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי
אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ
קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין

the deep. Heb. *tehom*, the abyss, from a root which means "to roar." A possible translation would, therefore, be "the roaring waters," land and water forming one roaring chaotic mass.

spirit of God. The mysterious, unseen, and irresistible presence of the Divine Being.

moved. Or, "hovered"; the Heb. word occurs again only in Deut. xxxii, 11, where it is descriptive of the eagle hovering over the young to care for them and protect them. Matter in itself is lifeless. The Spirit of God quickens it and transforms it into material for a living world. The Jerusalem Targum translates this verse: "And the earth was vacancy and desolation, solitary of the sons of men and void of every animal, and darkness was upon the face of the abyss; and the Spirit of Mercies from before the Lord breathed upon the face of the waters."

3–5. First Day. Creation of Light

3. *And God said.* "By the word of the Lord were the heavens made." Psalm xxxiii, 6. One of the names for God in later Jewish literature is "He who spake and the world came into existence" (Authorised Prayer Book, p. 16.) The phrase *God said* must be taken as a figurative equivalent of "God willed" (Maimonides).

let there be light. A sublimely simple phrase to express a sublime fact. This light, which is distinct from that radiated later on from the sun, disperses the darkness that enshrouded the Deep (v. 2). The old question, Whence did the light issue before the sun was made, is answered by the nebular theory! The great astronomer, Halley, wrote: "These nebulæ reply fully to the difficulty which has been

waters from the waters. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. 8. And God called the firmament Heaven. And there was evening and there was morning, a second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. 10. And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that it was good. 11. And God said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth : and it was so. 12. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. 13. And there was evening and there was morning, a third day.* ii a

man or beast. God therefore decreed boundaries for the waters ; cf. Psalm civ, 6-8.

10. *earth.* Here it signifies that part of the terrestrial surface which is to be the abode of man and the scene of his activity.

God saw that it was good. i.e. a fitting stage for the drama of human history.

11. *put forth.* In creating the earth, God implanted in it the forces that at His command produced the vegetation.

12. *that it was good.* As food for man and beast (cf. v. 29f.)

13. The star indicates the place for " calling up " to the reading of the Law in the Synagogue. The letter *a* or *s* after a star tells that the division is according to

7 מַיִם לָמָּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־
8 כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
יוֹם שֵׁנִי: פ

9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
י וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים ׀ לַיַּבָּשָׁה אֶרֶץ
11 וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי
עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:
12 וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־
13 פְּרִי אֲשֶׁר זַרְעוֹ בּוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ שני

v. 11. הדי בזיק ובספרי ספרד ברביע

ment (the mists and clouds that come down to earth in the shape of rain), from the waters on earth (rivers and seas).

7. *and it was so.* Fulfilment follows immediately upon the Divine fiat. "For He spake, and it was done; He commanded, and it stood fast" (Psalm XXXIII, 9).

8. *Heaven.* In the Bible, Heaven (*shamayim*) is represented as the habitation of God, in the same figurative sense in which the Temple is similarly described: "Behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded!" (I Kings, VIII, 27).

and there was evening. On the second day, the usual formula, "And God saw that it was good," is omitted. The work begun on that day did not terminate until the middle of the third day. Hence, an uncompleted piece of work could not properly be pronounced "good" (Rashi).

a second day. Or, "the second day"; similarly, v. 13, 19 and 23.

9–13. Third Day. Sea, Land and Vegetation

9. *be gathered together.* As long as the face of the earth was covered by the "deep" (v. 2), life was impossible for

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: 15. and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17. And God set them in the firmament of the heaven to give light upon the earth, 18. and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19. And there was evening and there was morning, a fourth day.

20. And God said, Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.

later acquired the meaning of "festivals," since these were fixed by the year's seasons.

15. *to give light upon the earth.* The fourth and highest purpose is to provide light to the earth, without which life and growth are impossible.

16. *the stars also.* They are mentioned last and without explanation, because they play a subordinate part in the life of man, as compared with the sun and moon.

20–23. Fifth Day. Fishes and Birds

20. *swarm.* Or, "teem." Heb. *sharatz.* Movement as well as fecundity are implied. It is used in connection of fishes and aquatic animals, rodents and insects.

fowl. A collective noun, meaning winged things.

in the open firmament. In mid-air; in the face of, or over against, the firmament.

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין
הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃
טו וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־
16 כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר
הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת
17 הַלַּיְלָה וְאֶת הַכּוֹכָבִים׃ וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ
18 הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃ וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה
וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃
כ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף

v. 18. פא ולהבדיל

Ashkenazi or Sephardi usage. Where both usages agree, the star alone appears; followed by the small numeral indicating that the second, third, fourth, etc., person is here "called up." In this chapter, the Sephardim have the second calling up (שני) after II, 3, which forms the fourth (רביעי) of the Ashkenazim.

14–19. Fourth Day. Creation of Heavenly Bodies

14. *lights.* The Heb. word signifies sources of light; hence, "luminaries" would be a better translation.

Other peoples ascribed to the sun, moon and stars a benevolent or malevolent potency over the lives of men and nations. Here, however, all idolatry and superstition are swept away. These lights are works of one Almighty God, and are created for His appointed purposes; see Jer. x, 2.

to divide. The first purpose of the luminaries is to be the agencies for marking the division of the day.

for signs. The second purpose is to help man to locate his position when moving over the surface of the earth: they were primitive man's compass.

for seasons. The third purpose is to regulate the calendar. The "seasons" are spring, summer, autumn and winter; also seed-time and harvest. The Heb. word for "seasons"

21. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23. And there was evening and there was morning, a fifth day.* iii a

24. And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so. 25. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that

" let us make man." The use of the plural, " let *us* make man," is the Heb. idiomatic way of expressing deliberation, as in XI, 7; or it is the plural of Majesty, royal commands being conveyed in the first person plural; as in Ezra IV, 18.

man. Heb. " *Adam.*" The word is used here, as frequently in the Bible, in the sense of " human being." It is derived from *adamah* " earth," to signify that man is earth-born; see II, 7.

in our image, after our likeness. Man is made in the " image " and " likeness " of God: his character is potentially Divine. " God created man to be immortal, and made him to be an image of His own eternity." (Wisdom of Solomon II, 23). Man alone among living creatures is gifted, like his Creator, with moral freedom and will. He is

21 עַל־הָאָ֔רֶץ עַל־פְּנֵ֖י רְקִ֣יעַ הַשָּׁמָ֑יִם וַיִּבְרָ֣א אֱלֹהִ֗ים אֶת־
הַתַּנִּינִם֙ הַגְּדֹלִ֔ים וְאֵ֥ת כָּל־נֶ֖פֶשׁ הַחַיָּ֣ה ׀ הָרֹמֶ֑שֶׂת אֲשֶׁ֨ר
שָׁרְצ֜וּ הַמַּ֗יִם לְמִינֵהֶם֙ וְאֵ֣ת כָּל־ע֔וֹף כָּנָ֖ף לְמִינֵ֑הוּ וַיַּ֖רְא
22 אֱלֹהִ֥ים כִּי־טֽוֹב׃ וַיְבָ֣רֶךְ אֹתָ֣ם אֱלֹהִ֔ים לֵאמֹ֖ר פְּר֣וּ וּרְב֑וּ
23 וּמִלְא֤וּ אֶת־הַמַּ֙יִם֙ בַּיַּמִּ֔ים וְהָע֖וֹף יֵ֥רֶב בָּאָֽרֶץ׃ וַיְהִי־עֶ֖רֶב
וַיְהִי־בֹ֑קֶר יֽוֹם חֲמִישִֽׁי׃ ס שלישי
24 וַיֹּ֣אמֶר אֱלֹהִ֗ים תּוֹצֵ֤א הָאָ֙רֶץ֙ נֶ֣פֶשׁ חַיָּ֔ה לְמִינָ֖הּ בְּהֵמָ֣ה
כה וָרֶ֑מֶשׂ וְחַיְתוֹ־אֶ֖רֶץ לְמִינָ֑הּ וַיְהִי־כֵֽן׃ וַיַּ֣עַשׂ אֱלֹהִ֗ים אֶת־
חַיַּ֤ת הָאָ֙רֶץ֙ לְמִינָ֔הּ וְאֶת־הַבְּהֵמָ֥ה לְמִינָ֖הּ וְאֵ֥ת כָּל־רֶ֣מֶשׂ
26 הָאֲדָמָ֑ה לְמִינֵ֖הוּ וַיַּ֥רְא אֱלֹהִ֖ים כִּי־טֽוֹב׃ וַיֹּ֣אמֶר אֱלֹהִ֗ים
נַעֲשֶׂ֤ה אָדָם֙ בְּצַלְמֵ֔נוּ כִּדְמוּתֵ֑נוּ וְיִרְדּוּ֙ בִּדְגַ֣ת הַיָּ֔ם וּבְע֖וֹף
הַשָּׁמַ֑יִם וּבַבְּהֵמָ֗ה וּבְכָל־הָאָ֙רֶץ֙ וּבְכָל־הָרֶ֔מֶשׂ הָרֹמֵ֖שׂ עַל־

21. חסר ו׳ בחואה

21. *creature.* lit. "soul." In Hebrew, soul is used more widely than in English, often denoting, as here, merely a living being.

22. *God blessed them.* No blessing was bestowed upon the vegetation, because its growth is dependent upon sun and rain, and not upon its own volition.

24–31. Sixth Day. Land Animals and Man

24. *Let the earth bring forth.* The seeds and possibility of life implanted within her on the first day of Creation (Rashi).

cattle. All domestic animals.

creeping thing. Reptiles.

beast of the earth. Wild animals.

26. *let us make man.* Mankind is described as in a special sense created by God Himself. To enhance the dignity of this last work and to mark the fact that man differs in kind from the animals, Scripture represents God as deliberating over the making of the human species (Abarbanel). It is not "let man be created" or "let man be made," but

creepeth upon the earth. 27. And God created man in his own image, in the image of God created he him; male and female created he them. 28. And God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. 29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: 30. and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

and the animal creation, was essential to the possession of that dominion" (Lyman Abbott). "What we call the will or volition of Man . . . has become a power in nature, an imperium in imperio, which has profoundly modified not only Man's own history, but that of the whole living world, and the face of the planet on which he lives" (Ray Lankester).

29. *meat.* Food; so also in next verse.

In the primitive ideal age (as also in the Messianic future, see Isaiah XI, 7), the animals were not to prey on one another.

31. *very good.* Each created thing is "good" in itself; but when combined and united, the totality is proclaimed "very good." Everything in the universe was as the Creator willed it—nothing superfluous, nothing lacking—a harmony. "This harmony bears witness to the unity of God who planned this unity of Nature" (Luzzatto).

27 הָאָרֶץ׃ וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים
28 בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים
וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ
וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־
29 הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב |
זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־
ל בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃ וּלְכָל־חַיַּת
הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל | רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־
31 בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃ וַיַּרְא
אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃ ס

capable of knowing and loving God, and of holding spiritual communion with Him; and man alone can guide his actions in accordance with Reason. "On this account he is said to have been made in the form and likeness of the "Almighty" (Maimonides). Because man is endowed with Reason, he can subdue his impulses in the service of moral and religious ideals, and is born to bear rule over Nature. Psalm VIII says of man, "O Lord . . . Thou hast made him but little lower than the angels, and crownest him with glory and honour. Thou hast made him to have dominion over the works of Thy hands."

27. *male and female.* A general statement; man and woman, both alike, are in their spiritual nature akin to God.

28. *and God blessed them.* Cf. v. 22. Here the words, "And God said unto them," are added, indicating a more intimate relationship between Him and human beings.

be fruitful and multiply. This is the first precept given to man. The duty of building a home and rearing a family figures in the rabbinic Codes as the first of the 613 *Mitzvoth* (commandments) of the Torah.

and subdue it. "The secret of all modern science is in the first chapter of Genesis. Belief in the dominion of spirit over matter, of mind over nature, of man over the physical

CHAPTER II

2 1. And the heaven and the earth were finished, and all the host of them. 2. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 3. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.* iva; iis

hallowed. The root literally means "set apart" from profane usage. The Sabbath demands more than stoppage of work. It is specifically marked off as a day consecrated to God and the life of the spirit.

created and made. Or, "in creating had made" (AJ); lit. "which God created to make," *i.e.* to continue acting (Ibn Ezra, Abarbanel) throughout time by the unceasing operation of Divine laws. This thought is contained in the Prayer Book (p. 39) "In His goodness He reneweth the creation every day continually." Or, as the Rabbis say, the work of creation continues, and the world is still in the process of creation, as long as the conflict between good and evil remains undecided. Ethically the world is thus still "unfinished," and it is man's glorious privilege to help finish it. He can by his life hasten the triumph of the forces of good in the universe.

See Additional Note A ("The Creation Chapter"), p. 52.

The Beginnings of the Human Race

(a) THE GARDEN OF EDEN

Chapters II, 4—III

Chapter II is *not* another account of Creation. No mention is made in it of the formation of the dry land, the sea, the sun, moon or stars. It is nothing else but the sequel of the preceding chapter. In Chap. I man is considered as part of the general scheme of created things. Chap. II *supplements* the brief mention of the creation of man in v. 27 of the last chapter, by describing the formation

Cap. II. ב

ב

א 2 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
3 מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת: רביעי ם (שני לספ')

Chapter II, 1–3 The Sabbath

The Torah was not originally divided into chapters. Such division originated in the Middle Ages; and, because of its convenience, found its way into the *printed* Hebrew text. Sometimes, as here, the division is misleading. Thus, the next three verses belong to the preceding chapter, and form its worthy and incomparable conclusion.

1. *were finished.* The Heb. verb implies not only completion but perfection.

host. lit. "army"; the totality of the universe conceived as an organised whole, a cosmos.

2. *seventh day.* "What did the world lack after the six days' toil? Rest. So God finished His labours on the seventh day by the creation of a day of rest, the Sabbath" (Midrash).

finished. Better, "*had finished*" (Mendelssohn, M. Friedlander).

rested. Heb. "desisted," from creating. In the fourth commandment (Exod. xx, 11) God is said to have "rested," *vayanach*, on the seventh day. This ascribing of human actions to God is called *anthropomorphism*, and is employed in the Bible to make intelligible to the finite, human mind that which relates to the Infinite. The Talmudic saying, דברה תורה כלשון בני אדם "The Torah speaks the ordinary language of men," became a leading principle in later Jewish interpretation of Scripture.

3. *God blessed.* The Creator endowed the Sabbath with a blessing which would be experienced by all who observed it. On the Sabbath, the Talmud says, the Jew receives an "additional soul," נשמה יתרה; *i.e.* his spiritual nature is heightened through the influence of the holy day.

4. These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven. 5. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; 6. but there went up a mist from the earth, and

in close relationship with men or nations, *Elohim* denotes God as the Creator and Moral Governor of the Universe. The Rabbis find a clear distinction in the use of these two terms: Adonay (Lord) describes the Deity stressing His lovingkindness, His acts of mercy and condescension and revelation to mankind (מדת הרחמים); while Elohim, (God) emphasises His justice and rulership (מדת הדין). The Midrash says, "Thus spake the Holy One, blessed be He: If I create the world by Mercy alone, sin will abound; if by Justice alone, how can the world endure? I will create it by both." In the first chapter of Genesis, which treats of the Universe as a whole, Elohim ("God") is used; but in the second chapter which begins the story of man, that Divine Name is no longer used alone, but together with Adonay ("Lord God."). There was soon need for the exercise of the Divine mercy. See Additional Note D, p.107.

earth and heaven. Since the centre of interest now turns to man, earth is mentioned before heaven.

5. *no plant of the field.* Vegetation remained in the same state as on the day of its creation (see 1, 11), through lack of rain.

and there was not a man. The edible fruits of the earth require not only God's gift of rain, but also man's cultivation. Man must be a co-worker with God in making this earth a garden.

6. *there went up.* "There used to go up." The Heb. verb expresses continuous action.

a mist. In Assyrian, the word means the "overflow of a river," and it may here have the same significance.

watered. The vegetation did not therefore decay, though there was insufficient moisture for growth.

4 אֵ֚לֶּה תּוֹלְדוֹת֙ הַשָּׁמַ֣יִם וְהָאָ֔רֶץ בְּהִבָּרְאָ֑ם בְּי֗וֹם עֲשׂ֛וֹת יְהוָ֥ה
ה אֱלֹהִ֖ים אֶ֥רֶץ וְשָׁמָֽיִם׃ וְכֹ֣ל ׀ שִׂ֣יחַ הַשָּׂדֶ֗ה טֶ֚רֶם יִהְיֶ֣ה
בָּאָ֔רֶץ וְכָל־עֵ֥שֶׂב הַשָּׂדֶ֖ה טֶ֣רֶם יִצְמָ֑ח כִּ֣י לֹ֤א הִמְטִיר֙ יְהוָ֣ה
6 אֱלֹהִ֔ים עַל־הָאָ֖רֶץ וְאָדָ֥ם אַ֖יִן לַעֲבֹ֥ד אֶת־הָֽאֲדָמָֽה׃ וְאֵ֣ד

ב. 4. v ה ועוא

of man and woman and their first dwelling place, as preliminary to the Temptation, and the consequent expulsion from the Garden of Eden in Chap. III. Only such details as are indispensable for the understanding of that event are given.

4. *These are the generations of the heaven and of the earth.* Some consider this verse as a summary of the preceding chapter (Rashi). Elsewhere, however, in ten different sections of the book of Genesis, such opening words (" these are the generations ") always refer to the things that *follow : e.g.* " These are the generations of Adam " (VI, 9), means, these are the descendants of Adam. In the same way, " the generations of the heavens and the earth " here begins the account of man, the offspring of heaven and earth ; or, the history of Adam and his family.

in the day that. Heb. idiom for " at the time when."

Lord God. Heb. *Adonay Elohim.* The two most important Names of the Deity are here used. " Lord " is the usual English translation of *Adonay.* Adonay is the prescribed traditional reading of the Divine Name expressed in the four Hebrew letters Y H W H—which is never pronounced as written. This Divine Name is spoken of as the *Tetragrammaton,* which is a Greek word meaning " the Name of four letters." The High Priest of old pronounced it *as written,* on the Day of Atonement during the Temple Service ; whereupon all the people fell on their faces and exclaimed, " Blessed be His Name whose glorious Kingdom is for ever and ever." The Heb. root of that Divine Name means " to be " ; Adonay thus expresses the eternal self-existence of Him who is the Author of all existence. A possible rendering, therefore, for *Adonay* is " The Eternal," and this has been adopted in some Jewish versions of Scripture.

The other and more general Divine Name is *Elohim.* Whereas Adonay is used whenever the Divine is spoken of

watered the whole face of the ground. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8. And the Lord God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. 10. And a river went out of Eden to water the garden; and from thence it was

8–17. The Garden

8. *garden.* The ancient versions translate it by the Persian word "Paradise," lit. enclosure or park.

eastward. Either, "in the East," the home of the earliest civilisation; or, situated east of Eden. The Targum translates it, "aforetime."

Eden. The Heb. word means "delight"; but it is probably the name of a country, *Edinu* (signifying "plain, steppe"); and may denote the extensive plain watered by the rivers Tigris and Euphrates. The phrase "Garden of Eden" became in course of time descriptive of any place possessing beauty and fertility. In later Jewish literature, it signifies the Heavenly Paradise where the souls of the righteous repose in felicity.

9. *tree of life.* The fruit of which prolongs life, or renders immortal. The phrase also occurs in a purely figurative sense, *e.g.* Prov. III, 18.

the knowledge of good and evil. The Targum paraphrase is, "the tree, the eaters of whose fruits know to distinguish between good and evil." The expression "good and evil" denotes the knowledge which infancy lacks and experience acquires. ("Your children which this day have no knowledge of good or evil," Deut. I, 39.) "Knowledge of good and evil" may also mean, knowledge of all things, *i.e.*, omniscience. See III, 5.

chamad daath nahar
maakal ra parad

7 יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּיצֶר
יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו
8 נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטַּע יְהוָה אֱלֹהִים
9 גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב
לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע:
10 וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה

7. *formed.* The Heb. וייצר, is from the same root, *yatzar*, as is used of the potter moulding clay into a vessel, possibly to remind us that man is "as clay in the hands of the Potter." The Rabbis point to the fact that in this verse the word for "formed" (*vayyitzer*) is written with two *yods*, whereas in v. 19 when relating the creation of animals, it has only one *yod* (ויצר). Man alone, they declare, is endowed with both a *Yetzer tob* (a good inclination) and a *Yetzer ra* (an evil inclination); whereas animals have no moral discrimination or moral conflict. Another explanation is, man alone is a citizen of two worlds; he is both of earth and of heaven.

dust of the ground. "From which part of the earth's great surface did He gather the dust?" ask the Rabbis. Rabbi Meir answered, "From every part of the habitable earth was the dust taken for the formation of Adam." In a word, men of all lands and climes are brothers, children of one earthly, as of one Heavenly, Father. Other Rabbis held that the dust was taken from the site on which the Holy Temple, with the altar of Atonement, was in later ages to be built. That means, though man comes from the dust, sin is not a permanent part of his nature. Man can overcome sin, and through repentance attain to atonement with his Maker.

a living soul. The term may mean nothing more than "living entity." The Targum, however, renders it by "a speaking spirit"; *viz.*, a personality endowed with the faculty of thinking and expressing his thoughts in speech.

parted, and became four heads. 11. The name of the first is Pishon ; that is it which compasseth the whole land of Havilah, where there is gold ; 12. and the gold of that land is good : there is bdellium and the onyx stone. 13. And the name of the second river is Gihon : the same is it that compasseth the whole land of Cush. 14. And the name of the third river is Tigris : that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : 17. but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

17. *thou shalt not eat.* Man's most sacred privilege is freedom of will, the ability to obey or to disobey his Maker. This sharp limitation of self-gratification, this "dietary law," was to test the use he would make of his freedom ; and it thus begins the moral discipline of man. Unlike the beast, man has also a spiritual life, which demands the subordination of man's desires to the law of God. The will of God revealed in His Law is the one eternal and unfailing guide as to what constitutes good and evil—and not man's instincts, or even his Reason, which in the hour of temptation often call light darkness and darkness light.

thou shalt surely die. *i.e.* thou must inevitably become mortal (Symmachus). While this explanation removes the difficulty that Adam and Eve lived a long time after they had eaten of the forbidden fruit, it assumes that man was created to be a deathless being. A simpler explanation is that in view of all the circumstances of the temptation, the All-merciful God mercifully modified the penalty, and they did not die on the day of their sin.

11 לְאַרְבָּעָה רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת
12 כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב: וְזְהַב הָאָרֶץ הַהִוא
13 טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם: וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן
14 הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ: וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי
חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא
מו פְּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן
16 לְעָבְדָהּ וּלְשָׁמְרָהּ: וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר
17 מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל: וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא
18 תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: וַיֹּאמֶר

10. *it was parted.* After passing through the Garden, it divided into four separate streams.

11. *Pishon.* Nowhere else mentioned in the Bible.
Havilah. Cf. x, 29. N.E. of Arabia, on the Persian Gulf. Arabia was famed in antiquity for its gold.

12. *bdellium.* Possibly the pearl.

13. *Gihon.* Like the Pishon, the identity of this river is a matter of conjecture.
Cush. Usually rendered Ethiopia; but it may also denote some territory in Asia.

14. *Asshur.* Assyria, which lies some distance to the East of the Tigris and may possibly also include Babylonia.
Euphrates. No further description is given, because it was universally known as "the great River" (Deut. I, 7) and "*the* River" (Exod. XXIII, 31, Isa. VII, 20).

15–16. *to dress it and to keep it.* *i.e.* to till it and guard it from running wild. Not indolence but congenial work is man's Divinely allotted portion. "See," declares an ancient Rabbinic book, "what a great thing is work! The first man was not to taste of anything until he had done some work. Only after God told him to cultivate and keep the garden, did He give him permission to eat of its fruits" (Aboth di Rabbi Nathan).

18. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him.*iii s 19. And out of the ground the Lord God formed every beast of the fields, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. 20. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 21. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: 22. and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. 23. And the man said,

20. *but for Adam.* The dignity of human nature could not, in few words, be more beautifully expressed (Dillmann).

21. *a deep sleep.* As in xv, 12, the word implies that something mysterious and awe-inspiring was about to take place.

one of his ribs. Woman was not formed from the dust of the earth, but from man's own body. "We have here a wonderfully conceived allegory designed to set forth the moral and social relation of the sexes to each other, the dependence of woman upon man, her close relationship to him, and the foundation existing in nature for the attachment springing up between them. The woman is formed out of the man's side; hence it is the wife's natural duty to be at hand, ready at all times to be a "help" to her husband; it is the husband's natural duty ever to cherish and defend his wife, as part of his own self" (Driver).

22. *made.* lit. "builded"; the Rabbis connected this striking use of ויבן with the noun בינה, "understanding," intuition; and remarked, "This teaches that God has endowed woman with greater intuition than He has man."

יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
19 כְּנֶגְדּוֹ: וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה שלישי
וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־ לסף׳)
לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:
כ וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל
21 חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיַּפֵּל יְהוָה
אֱלֹהִים ו תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו
22 וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה: וַיִּבֶן יְהוָה אֱלֹהִים ו אֶת־הַצֵּלָע אֲשֶׁר־
23 לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם

ב 22. ר קמץ וכלרע

18–25. Creation of Woman

18. *it is not good.* From this verse the Rabbis deduce that marriage is a Divine institution, a holy estate in which alone man lives his true and complete life. Celibacy is contrary to nature.

an help. A wife is not a man's shadow or subordinate, but his other self, his "helper," in a sense which no other creature on earth can be—all that man's nature demands for its completion physically, socially and spiritually.

meet for him. To match him. The Heb. term *kenegdo*, may mean either "at his side," *i.e.* fit to associate with; or "as over against him," *i.e.* corresponding to him.

19. Better, "*The Lord God, having formed out of the ground every beast of the field, and every fowl of heaven, brought them unto the man*" (S. R. Hirsch, Delitzsch and W. H. Green). See 1, 21, 25. The fishes are not alluded to because they are precluded from becoming man's companions.

call them. Man alone has language, and can give birth to languages. In giving names to earth's creatures, he would establish his dominion over them (1, 26, 28). The name would also reflect the impression produced on his mind by each creature, and indicate whether he regarded it as a fit companion for himself.

This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25. And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III

3 1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

the innocence and ignorance of childhood run about unclothed.

Chapter III, 1–8. The Trial of Man's Freedom

1. *the serpent.* According to the Rabbinic legend, the serpent in its original state stood erect. It had the power of speech, and its intellectual powers exceeded those of all other animals, and it was envy of man that made it plot his downfall.

subtil. The same Heb. root signifies both "naked" and "subtle, clever, mischievous." Seeming simplicity is often the most dangerous weapon of cunning. The gliding stealthy movement of the serpent is a fitting symbol of the insidious progress of temptation.

Yea, hath God said. lit. "Is it really so, that God (Elohim) hath said"—a statement expressing surprise and incredulity with the object of creating doubt in the reasonableness of the Divine prohibition.

2. *the woman.* Guileless and unsuspecting, she falls into the trap—even enlarges on God's command.

זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה
כי כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃ 24 עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־
כה אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּשָׁשׁוּ׃

Cap. III. ג

ג
א וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה
אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ
2 מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן

v. 25. דגש אחר שורק

23. *bone of my bones.* The phrase passed into popular speech (xxix, 14).

woman. The Heb. word is *Ishshah ;* that for man is *Ish.* The similarity in sound emphasises the spiritual identity of man and woman.

24. *shall a man leave.* Or, "therefore doth a man leave his father and his mother, and doth cleave . . . . and they become one flesh." Rashi says : These words are by the Holy Spirit (רוח הקודש) ; *i.e.* this verse is not spoken by Adam, but are the inspired comment of Moses in order to inculcate the Jewish ideal of marriage as a unique tie which binds a man to his wife even closer than to his parents.

The Biblical ideal is the monogamic marriage ; a man shall "cleave to his *wife*," not to his wives. It is the man, though physically the stronger, who is to *cleave* to his wife ; because in ethical feeling and spiritual intuition, woman is the moral superior of man. The sacredness of marriage relations, according to Scripture, thus goes back to the very birth of human society ; nay, it is part of the scheme of Creation. The Rabbinic term for marriage is קידושין, lit. "the sanctities," sanctification ; the purpose of marriage being to preserve and sanctify that which had been made in the image of God.

one flesh. One entity, sharing the joys and burdens of life.

not ashamed. Before eating of the forbidden fruit (see on v. 9 above), they were like children in the Orient, who in

3. but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die: 5. for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7. And the eyes of them both were opened, and they knew that they were

holds good in regard to the temporary withholding of ordinary knowledge from Adam, pending his decision to be with or against God.

6. *the woman saw.* Though the tempter did not tell the woman to eat the fruit, he had woven the spell. The woman looked upon the tree with a new longing—it was good to eat, a delight to the eyes, and it would give wisdom. She turns her back upon the impulses of gratitude, love and duty to God. The story mirrors human experience.

with her. Either, "who was with her," or, "to eat with her." The desire for companionship in guilt is characteristic of sin.

7. *were opened.* The knowledge attained is neither of happiness, wisdom or power, but of consciousness of sin and its conflict with the will of God (Ryle). Next come shame, fear, and the attempt to hide.

naked. They forfeited their innocence. Rashi gives a metaphorical interpretation to the words: "They knew that they were naked"—naked of all sense of gratitude and obedience to the Divine will: one precept alone had they been asked to obey, and even this proved too much for them!

fig leaves. Because they were the largest and best suited for a loin-covering.

3 נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא
4 תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃ וַיֹּאמֶר הַנָּחָשׁ
ה אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי בְיוֹם
אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב
6 וָרָע׃ וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא
לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן
7 גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי

נ׳ 6. v. שתח באכזף

3. *Neither shall ye touch it.* There was no word concerning "touching" in the original prohibition. This exaggeration on the part of the woman, says the Midrash, was the cause of her fall.

4. *ye shall not surely die.* The serpent boldly denies the validity of God's threat.

5. God assigned no reason for the command; the serpent suggests one; when God gave His order, it was not for man's benefit, but because God was envious of what man would become, if he ate the forbidden fruit.

opened. To new sources of knowledge, hidden from ordinary sight—a strong appeal to the curiosity of the woman.

as God. i.e. you will become endowed with a power which is at present reserved exclusively to Himself, *viz.*, omniscience (Sforno); and, having acquired omniscience, you will be in a position to repudiate His authority.

good and evil. A Heb. idiom for "all things" (Cheyne, Ehrlich); cf. II Sam. xiv, 17. The same Heb. idiom occurs in a negative form in xxiv, 50 and xxxi, 24, 29, where it means "nothing at all." The ordinary explanation of the phrase "good and evil" in the literal sense, assumes that God would for any reason withhold from man the ability to discern between what is morally right and wrong—a view which contradicts the spirit of Scripture. Moreover, Adam would not have been made "in the image of God," if he did not from the first possess the faculty of distinguishing between good and evil. And if he lacked such faculty, his obedience or disobedience to any command whatsoever, could have no moral significance. None of these objections

enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; 18. thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19. in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20. And the man called his wife's name Eve; because

18. *thou shalt eat the herb.* Render, "*whereas thou eatest the herb of the field.*" The spontaneous growth of the soil will be weeds, which are unsuitable for human consumption. Man's food is the herb, which he can only acquire by toil.

19. *eat bread.* Obtain thy food. "As in the sentence upon the woman, so here, suffering is not punitive but disciplinary. The necessity of labour has proved man's greatest blessing, and has been the cause of all progress and improvement" (Ryle).

Eve. Heb. *Havvah.*

20. *the mother of all living.* This translation is incorrect. Render, *the mother of all humankind.* Otherwise, some word must be supplied after "living," so as to exclude animal

טו גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ וְאֵיבָה ׀ אָשִׁית
בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ
16 וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ ס אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה
עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ
17 וְהוּא יִמְשָׁל־בָּךְ׃ ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל
אִשְׁתֶּךָ וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל
מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי
18 חַיֶּיךָ׃ וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃
19 בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה
כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃
כ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־

15. *enmity.* The sight of the serpent will create loathing in man, and fear of its deadly sting will call forth an instinctive desire to destroy it. There is an undying hate between sin and the human soul; sin corrupts man, but man can and will destroy sin.

bruise. Because of its position on the ground, the serpent strikes at the heel of man; while the man deals the fatal blow by crushing its head. Therefore the victory will rest with man.

16. *thy sorrow and thy conception.* Better, "*thy pain and thy travail*" (AJ) It is the Heb. idiom for "thy painful travailing." Similarly, "*in pain shalt thou bring forth children.*"

thy desire. In spite of the pangs of travail, the longing for motherhood will remain the most powerful instinct in woman.

he shall rule over thee. This is quite other than the originally ordained position of woman as the companion of man (II, 23).

17. *cursed is the ground.* It was man's duty from the beginning to till the ground (II, 15): but the work would now become much more laborious. The soil would henceforth yield its produce only as the result of hard and unceasing toil.

she was the mother of all living. 21. And the Lord God made for Adam and for his wife coats of skins, and clothed them.* va; ivs.

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; 23. therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

secured through disobedience and lived in sin, an immortal life of Intellect without Conscience, would defeat the purpose of man's creation (Sforno). Therefore, not only for his punishment, but for his salvation, to bring him back from the sinister course on which he had entered, God sent man forth from the Garden. Man, having sunk into sin, must rise again through the spiritual purification of suffering and death (Strack).

24. *drove out.* Sin drives man from God's presence; and when man banishes God from his world, he dwells in a wilderness instead of a Garden of Eden.

at the east. Either because man dwelt to the east of the Garden, or because the entrance was on that side.

Cherubim. What these really were is a matter of uncertainty. According to Rashi, they were "angels of destruction." The first man was forbidden to enter the Garden again, and the slightest attempt on his part to do so would bring down upon him instant destruction. In the Bible generally, the cherubim are symbols of God's presence (Exod. xxv, 18).

flame of a sword. Or, "the flaming sword."

to keep the way. Though the entrance to Eden was guarded

21 חָי׃ וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר
וַיַּלְבִּשֵׁם׃ (רביעי לספ׳) חמישי פ

22 וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת
טוֹב וָרָע וְעַתָּה ׀ פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים
23 וְאָכַל וָחַי לְעֹלָם׃ וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד
24 אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃ וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן

life (Onkelos, Saadyah). W. Robertson Smith has shown that the word חי in the text which is here wrongly translated, "living," is the primitive Semitic word for "clan"; Eve was the mother of every human clan, the mother of mankind. חי in this sense occurs also in I Sam. XVIII, 18 ("Who am I, and who are my kinsfolk, ומי חיי, or my father's family, etc." RV Margin.)

21. *The Lord God made.* Despite their sin, God had not withdrawn His care from them. Divine punishment is at once followed by Divine pity.

coats of skin. Garments of skins; better suited for the rough life in front of them than the apron of leaves they were wearing.

and clothed them. This is one of the passages on which the Rabbis base the Jewish ideal of *Imitatio Dei*, the duty of imitating God's ways of lovingkindness, and pity. "The beginning and the end of the Torah is the bestowal of lovingkindnesses," they say: "at the beginning of the Torah, God clothes Adam; and at its end, He buries Moses."

22–24 The Expulsion from Eden

22. *man is become as one of us.* As one of the angels; or, "us" is a plural of Majesty (cf. I, 26), meaning, man is become as God—omniscient. Man, having through disobedience secured the faculty of unlimited knowledge, there is real danger that his knowledge will outstrip his sense of obedience to Divine Law. In our own day, we see that deep insight into Nature's secrets, if unrestrained by considerations of humanity, may threaten the very existence of mankind; *e.g.* through chemical warfare.

live for ever. Through further disobedience he could secure deathlessness. Immortality, however, that had been

CHAPTER IV

4 1. And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of the Lord. 2. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5. but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7. If thou doest well, shall it not be lifted up? and if thou doest not well,

2. *Abel.* In Assyrian, *ablu* means "son." The Heb. word signifies "a breath," like his life, so tragically brief. As the younger brother, Abel, is given the lighter task of caring for the flocks; while Cain assists his father in the cultivation of the soil.

3. *an offering.* This is the first mention of worship in Scripture. The religious instinct is part of man's nature, and sacrifice is the earliest outward expression of that worship. Its purpose was to express acknowledgment of His bounty to the Giver of all.

4. *firstlings.* The most highly-prized among the flocks.
the fat. The richest part of the animal.
had respect unto. *i.e.* accepted.

5. *but unto Cain.* Unlike Abel's, his sacrifice is rejected because of the difference of spirit in which it was offered. The Lord looks to the heart.
his countenance fell. In disappointment and dejection.

7. *shall it not be lifted up?* Alluding to the "countenance" that had fallen. God mercifully intervenes to

מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת
לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ־הַחַיִּים: ס

Cap. IV. ד

ד
א וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר
2 קָנִיתִי אִישׁ אֶת־יְהוָה: וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל
3 וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה: וַיְהִי מִקֵּץ
4 יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה: וְהֶבֶל הֵבִיא
גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל
ה וְאֶל־מִנְחָתוֹ: וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן
6 מְאֹד וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר יְהוָה אֶל־קָיִן לָמָּה חָרָה לָךְ
7 וְלָמָּה נָפְלוּ פָנֶיךָ: הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא
תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־

ד v. 3. מלרע v. 4. בי רפה

by the angels with the flaming sword, the gentler angel of mercy did not forsake them in their exile. Adam and Eve discovered Repentance—the Rabbis tells us—and thereby they came nearer to God outside of Eden than when in Eden.

(b) CAIN, SETH AND THEIR DESCENDANTS

Chapters IV and V

IV, 1–16. Cain and Abel

This narrative decribes the spread of sin, issuing in violence and death!

1. *gotten.* The derivation is based on the resemblance of sound between Cain and the Heb. root *kanah*—to acquire.

with the help of the Lord. The four Heb. words spoken by Eve are very obscure. The traditional interpretation makes "a man" refer to Cain; and the words, an expression of thanksgiving for her child. Others refer "man" to husband (cf. xxix, 32). The sequel to the act of disobedience in the Garden would have caused estrangement between husband and wife; and Eve rejoices in the birth of a child, because through Cain, she wins back her husband.

sin coucheth at the door: and unto thee is its desire, but thou shouldest rule over it. 8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? 10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; 12. when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth. 13. And Cain said unto the Lord, My punishment is greater than I can bear. 14. Behold,

destroys a single human life is as if he destroyed a whole world" (Talmud).

crieth unto me. For vengeance. See Job XVI, 18, "Oh, earth, cover not thou my blood, and let my cry have no resting-place."

11. *from the ground.* Or, "more than the ground," upon which a curse had been pronounced (III, 17).

12. *when thou tillest.* Wherever he lives, the curse will follow him and the soil will be barren for him. The remainder of his existence will consequently be an unceasing vagabondage.

13. *my punishment.* The Heb. word עָוֹן means both the consequences of a sin, *i.e.* punishment, and the sin itself. The Targum renders "mine iniquity is too great to be pardoned." The Heb. word translated "than I can bear" can also be rendered, "to be forgiven." Rashi understands the phrase as a question, "Is my iniquity too great to be forgiven?"

8 בּוֹ: וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם
9 קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר יְהוָה אֶל־קַיִן אַי
י הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הַשֹּׁמֵר אָחִי אָנֹכִי: וַיֹּאמֶר
11 מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה: וְעַתָּה
אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לָקַחַת אֶת־
12 דְּמֵי אָחִיךָ מִיָּדֶךָ: כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תֹסֵף תֵּת־כֹּחָהּ
13 לָךְ נָע וָנָד תִּהְיֶה בָּאָרֶץ: וַיֹּאמֶר קַיִן אֶל־יְהוָה גָּדוֹל עֲוֹנִי

8 . י נלא יסלא

arrest the progress of evil thoughts. Another interpretation is, "Shall there not be acceptance?"

sin coucheth. Sin is compared to a ravenous beast lying in wait for its prey. It crouches at the entrance of the house, to spring upon its victim as soon as the door is opened. By harbouring feelings of vexation, Cain opened the door of his heart to the evil passions of envy, anger, violence, which eventually ended in murder.

and unto thee. Passion and evil imagination are ever assaulting the heart of man; yet he can conquer them, if only he resist them with determination.

8. *and Cain told.* Or, "spake unto" (AJ). What is said is not mentioned. The ancient Versions supply some such words as, "let us go into the field." This is unnecessary, as Scripture often omits words (see II Chron. I, 2), which are obvious, and can be gathered from the context (Ehrlich).

in the field. Far away from their parents' home, where Cain had his brother at his mercy; cf. Deut. XXII, 25.

9. *where is?* As in III, 9, the object of the question is not information, but to elicit a confession of guilt (Rashi).

am I my brother's keeper? Cain's answer is both false and insolent. Only a murderer altogether renounces the obligations of brotherhood.

10. *what hast thou done?* The note of interrogation should be replaced by a note of exclamation. The meaning is: What a deed of horror hast thou wrought! This is further indicated by the fact that the word "brother" is used no less than six times in verses 8-11.

blood. The Heb. word is in the plural. In slaying Abel, Cain slew also Abel's unborn descendants. "He who

thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me. 15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord appointed a sign for Cain, lest any finding him should smite him.

16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. 17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. 18. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael: and Methushael begat Lamech.*vs 19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20. And Adah bare

17–24. Descendants of Cain

17. *and bare Enoch.* Scripture only records the birth of sons to Adam and Eve. Daughters must also have been born to them, who became the wives of their brothers. The marriage of brother and sister was quite common in primitive times, but the Hebrew people looked upon it with such abhorrence (cf. Lev. xviii, 9) that Scripture makes no reference to the identity of the wife in this passage.

he builded a city. lit. "he was building a city"; did not necessarily complete it. Cain said in his heart, "If it is decreed upon me to be a wanderer on the earth, the decree shall not apply to my offspring" (Nachmanides).

19. *two wives.* This is especially mentioned, as it was a departure from the ideal expounded in ii, 24.

14 מִנְּשׂוֹא׃ הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר
טו וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יַהַרְגֵנִי׃ וַיֹּאמֶר לוֹ יְהוָה
לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתִּי
16 הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ׃ וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־
17 נוֹד קִדְמַת־עֵדֶן׃ וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־
חֲנוֹךְ וַיְהִי בֹּנֶה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ׃
18 וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחִיָּאֵל
19 יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ׃ וַיִּקַּח־לוֹ לָמֶךְ (חמישי לכף׳)
כ שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה׃ וַתֵּלֶד עָדָה

14. *ground.* "Land." He complains that he is banished into the desert, to share the fate of an outlaw.

and from thy face. To be "hidden from the face of God," (Deut. xxxi, 18) is to forfeit Divine protection. "This anguished cry of Cain reveals him as a man not wholly bad, one to whom banishment from the Divine presence is a distinct ingredient in his cup of misery" (Skinner).

whosoever findeth me. Cain feared death at the hands of some future "avenger of blood" (cf. Num. xxxv. 10f).

15. *sevenfold.* The number "seven" is occasionally used in the Bible to express an indefinite large number; cf. Lev. xxvi, 27; Prov. xxiv, 16. Cain's murderer shall be visited with a punishment far greater than that exacted of Abel's, as God had now made manifest His abhorrence of bloodshed to all.

appointed a sign for Cain. According to the Rabbis, Cain was a repentant sinner. God, therefore, reassured him that he would not be regarded as a common, intentional murderer. God's mercy to the guilty who repents of his sin is infinitely greater than that of man. The popular expression, *the brand of Cain*, in the sense of the sign of the murderer, arises from a complete misunderstanding of the passage.

16. *from the presence of the Lord.* Having forfeited God's favour, Cain withdraws from the neighbourhood of Eden, which was the special abode of the Divine Presence.

land of Nod. *Nod* means "Wandering."

Jabal: he was the father of such as dwell in tents and have cattle. 21. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. 22. And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah. 23. And Lamech said unto his wives:

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
24. If Cain shall be avenged sevenfold,
Truly Lamech seventy and seven fold.

25. And Adam knew his wife again; and she bare a son, and called his name Seth: for, said she, God hath appointed me another seed instead of Abel; for Cain slew him. 26. And to Seth, to him also there was born a son; and he called his name Enosh: then began men to call upon the name of the Lord.* vi

able to exact a vengeance very much greater"! This heathen song marks the appalling growth of the spirit of Cain.

26. *Enosh.* In Heb. poetry, *enosh* means "man."

to call upon. Then men began to pray to God (Ibn Ezra); or, once more call upon God under the name *Adonay*, Lord, which seems to have been forgotten among the descendants of Cain (Hoffmann).

Chaps. II–IV record the sin of Adam and Eve, their expulsion from Eden, the murder of Abel, Cain's descendants reaching in Lamech the climax of boastful and unrestrained violence. Piety, however, does not perish with Abel, and it reaches a new development in the days of Enosh (W. H. Green).

21 אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה: וְשֵׁם אָחִיו יוּבָל הוּא
22 הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב: וְצִלָּה גַם־הִוא יָלְדָה אֶת־
תּוּבַל קַיִן לֹטֵשׁ כָּל־חֹרֶשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבַל־קָיִן
23 נַעֲמָה: וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי נְשֵׁי
לֶמֶךְ הַאְזֵנָה אִמְרָתִי כִּי אִישׁ הָרַגְתִּי לְפִצְעִי וְיֶלֶד
24 לְחַבֻּרָתִי: כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה:
כה וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הָרָגוֹ
26 קָיִן: וּלְשֵׁת גַּם־הוּא יֻלַּד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז
הוּחַל לִקְרֹא בְּשֵׁם יְהוָה: ס ששי

ד׳ 23. v. א׳ כתה

20. *father.* *i.e.* the first, the originator of nomad life, Abel had been the keeper of sheep (v. 2); but Jabal widened the class of animals which could be domesticated.

21. *harp and pipe.* Music, according to Hebrew tradition, is thus the most ancient art, dating from the beginnings of the human race.

22. *brass.* The Heb. is more accurately translated "copper," since it was a metal dug from the earth (Deut. VIII, 9). Brass is an alloy. The discovery of the use of metals forms an important step in the progress of civilisation.

Naamah. The word means, "pleasant, gracious." Jewish legend states that she became the wife of Noah.

23, 24. A triumphal song on the invention of the weapons mentioned in the preceding verse. Lamech possibly committed an act of involuntary homicide on some young person. He turns to his wives and says boastfully, "See! I have taken a man's life, though he only inflicted a bruise on me. Should the necessity arise, I feel able to lay low any assailant that crosses my path. If Cain, though unarmed, was promised a sevenfold vengeance on a foe, I, equipped with the weapons invented by Tubal-Cain, will be

CHAPTER V

5 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him ; 2. male and female created he them ; and blessed them, and called their name Man, in the day when they were created. 3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth : 4. and the days of Adam after he begat Seth were eight hundred years : and he begat sons and daughters. 5. And all the days that Adam lived were nine hundred and thirty years : and he died.

6. And Seth lived an hundred and five years, and begat Enosh : 7. and Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters : 8. and all the days of Seth were nine hundred and twelve years : and he died.

9. And Enosh lived ninety years, and begat

tural words we have a concept quite unknown in the ancient world—Humanity. And only the belief in One God could lead to such a clear affirmation of the unity of mankind.

in the likeness. A reminder of the dignity of man's nature.

5. Various theories have been propounded to explain the abnormally long lives of these antediluvians. Maimonides holds that only the distinguished individuals named in this chapter lived these long years, but others lived a more or less normal span. The idea that men in primeval times lived extraordinarily long lives is common to the traditions of most ancient peoples.

Two names in this series of descendants of Seth, Enoch and Lamech, are identical with those among the children of Cain. In both cases, however, the connection makes it evident that they represent different characters.

Cap. V. ה

ה

1 זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בִּדְמוּת
2 אֱלֹהִים עָשָׂה אֹתוֹ: זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם
3 וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם: וַיְחִי אָדָם שְׁלֹשִׁים
וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:
4 וַיִּהְיוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאוֹת שָׁנָה
ה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע
6 מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת: ס וַיְחִי־שֵׁת חָמֵשׁ
7 שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־אֱנוֹשׁ: וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ
אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים
8 וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי־שֵׁת שְׁתֵּים עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת
9 שָׁנָה וַיָּמֹת: ס וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵינָן:

Chapter V. Descendants of Seth

1. *this is the book.* Heb. *sefer* does not always mean a volume; it may be used of any written document. Rabbinic tradition states the Torah is not one continuous work, written at one definite moment. "The Torah was given to Moses in separate scrolls" (תורה מגילה מגילה נתנה). The formula, "These are the generations," which occurs ten times in Genesis, each time beginning a new section, would mark the beginning of such scroll or "book." This explains why some sections, as this Chapter, have introductory verses *which recall or summarise facts mentioned in earlier sections.*

The book of the generations of Adam. Heb. זה ספר תולדות אדם, One of the early Rabbis, Ban Azzai, translated these words. "This is the book of the generations of *Man*," and declared them to be "a great, fundamental teaching of the Torah." As all human beings are traced back to one parent, he taught, they must necessarily be brothers. These words, therefore, proclaim the vital truth of the Unity of the Human Race, and the consequent doctrine of the Brotherhood of Man. "This is the book of the generations of Man"—not black, not white, not great, not small, but *Man.* In these Scrip-

Kenan : 10. and Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters : 11. and all the days of Enosh were nine hundred and five years : and he died.

12. And Kenan lived seventy years, and begat Mahalalel : 13. and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters : 14. and all the days of Kenan were nine hundred and ten years : and he died.

15. And Mahalalel lived sixty and five years, and begat Jared : 16. and Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters : 17. and all the days of Mahalalel were eight hundred ninety and five years : and he died.

18. And Jared lived an hundred sixty and two years, and begat Enoch : 19. and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters : 20. and all the days of Jared were nine hundred sixty and two years : and he died.

21. And Enoch lived sixty and five years, and begat Methuselah : 22. and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters : 23. and all the days of Enoch were three hundred sixty and five years : 24. and Enoch walked with God : and he was not ; for God took him.*[vii]

as a reward for his piety, Enoch did not meet with the ordinary fate of mortals, but like Elijah he was taken to Heaven without the agony of death ; or, that Enoch died

י וַיְחִי אֱנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה
11 וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי
12 אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת: ס וַיְחִי קֵינָן
13 שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־מַהֲלַלְאֵל: וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ
אֶת־מַהֲלַלְאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד
14 בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת
טו שָׁנָה וַיָּמֹת: ס וַיְחִי מַהֲלַלְאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה
16 וַיּוֹלֶד אֶת־יָרֶד: וַיְחִי מַהֲלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֶד
שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
17 וַיִּהְיוּ כָּל־יְמֵי מַהֲלַלְאֵל חָמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת
18 שָׁנָה וַיָּמֹת: ס וַיְחִי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת
19 שָׁנָה וַיּוֹלֶד אֶת־חֲנוֹךְ: וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ
כ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי־יֶרֶד
21 שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת: ס וַיְחִי
22 חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־מְתוּשֶׁלַח: וַיִּתְהַלֵּךְ
חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח שְׁלֹשׁ
23 מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָּל־יְמֵי חֲנוֹךְ חָמֵשׁ
24 וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה: וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־

22. *walked with God.* To avoid the anthropomorphism, Onkelos renders, "Enoch walked in the fear of God," and the Jerusalem Targum, "served in truth before the Lord." Whereas the other men enumerated merely existed and preserved the race physically, Enoch led a life of intimate companionship with God in that morally deteriorating age. The Heb. idiom "to walk with God" is employed to express a righteous course of life, as though the man who is thus described, walked with and was accompanied by his Maker. A similar phrase is used concerning Noah (VI, 9.)

24. *and he was not.* These words may mean either that,

25. And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26. and Methusaleh lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27. and all the days of Methuselah were nine hundred sixty and nine years: and he died.

28. And Lamech lived an hundred eighty and two years, and begat a son: 29. and he called his name Noah, saying, This same shall comfort us for our work and for the toil of our hands, because of the ground which the Lord hath cursed. 30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31. and all the days of Lamech were seven hundred seventy and seven years: and he died.

32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI

6 1. And it came to pass, when men began to multiply on the face of the ground, and daughters

Instead of "comfort us," Rashi translates "shall give us rest"—referring to the invention of the plough, that was attributed to Noah, by which human labour was much lightened.

Chapter VI, 1–8. The Growing Corruption of Mankind

1. *multiply.* This verse sums up the substance of preceding chapters.

שביעי כה הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: ס וַיְחִי מְתוּשֶׁלַח
26 שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־לֶמֶךְ: וַיְחִי
מְתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה
27 וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי
מְתוּשֶׁלַח תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת: ס
28 וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן:
29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן
ל יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה: וַיְחִי־לֶמֶךְ אַחֲרֵי
הוֹלִידוֹ אֶת־נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאוֹת
31 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיִּהְיוּ כָּל־יְמֵי־לֶמֶךְ שֶׁבַע
32 וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמֹת: ס וַיְהִי נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם
וְאֶת־יָפֶת:

Cap. VI. ו

ן ■ וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ

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v. 29. הקורא יטעים הגרש קדם התלשא

prematurely. Rashi explains that although Enoch was pious, he was weak and liable to go astray. To avert such a calamity, he was removed from earth.

for God took him. This description of death is profoundly significant. We come from God, and to Him do we return. To die is to be taken by God, in whose Presence there is life eternal.

Rabbinical legend was very busy with the story of Enoch. He was the repository of the mysteries of the universe; and even higher honours were accorded to him in the circles of the ancient Jewish mystics.

29. *comfort.* The Heb. word for Noah sounds like the Heb. word for "comfort." The birth of his child was regarded as the presage of a brighter time to the father. It proved a source of comfort in an age toiling hard on ground that brought forth little beyond thorns and thistles.

were born unto them, 2. that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3. And the Lord said, My spirit shall not abide in man for ever, for that he also is flesh: therefore shall his days be an hundred and twenty years. 4. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare

of Seth sink to the level of the ungodly race; and likewise deserved the doom that, with the exception of one family, was to overtake mankind. These verses are thus the first warning in the Torah against inter-marriage with idolators.

3. *abide in.* The above interpretation is borne out by this verse. For, if "fallen angels" were in question, and if it was wrong for them to marry human women, the angels surely were the chief offenders; and yet the sentence falls exclusively upon *man*. "In God's judgments there is no unrighteousness, partiality, or even the appearance of partiality" (Keil).

for that he also is flesh. Another translation is, "by reason of their going astray they are flesh." Despite the fact that man is created in the Divine image, he has proved by his proneness to err that he is "flesh"; *i.e.* the earthly side of his nature too readily overpowers the spiritual.

an hundred and twenty years. *i.e.* his days are numbered: but I will not at once destroy him. There shall yet be an interval of 120 years, before I bring the Deluge upon mankind (Targum); a respite to the human race to give them time for penitence (Ibn Ezra).

4. *Nephilim.* Or, "giants." They existed before the inter-marriages took place. The mention of Nephilim in Num. XIII, 33, is no reason to assume that they survived the Flood. The excited imagination of the Spies expresses its terror at the men of great stature whom they saw at Hebron, by saying that they must be the old antediluvian giants (W. H. Green).

2 לָהֶם: וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה
3 וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ: וַיֹּאמֶר יְהוָה לֹא־
יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה
4 וְעֶשְׂרִים שָׁנָה: הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי

2. *sons of God.* Is the literal translation of the Heb. phrase, *b'ne Elohim.*

Among several primitive peoples there was a belief that there once existed a race of men of gigantic strength and stature who were the offspring of human mothers and celestial fathers, and we are supposed to have an echo of that legend in this Biblical passage. Ancient writers (Philo, Josephus and Book of Jubilees) were misled into this interpretation by the analogy of these heathen fables. There is, however, no trace in Genesis of "fallen angels" or rebellious angels; and the idea of inter-marriage of angels and human beings is altogether foreign to Hebrew thought. The mythological explanation of this passage was in all ages repelled by a large body of Jewish and non-Jewish commentators, though it has been revived by many moderns.

Others render *b'ne Elohim* by "sons of the great" (in poetic Hebrew, *elohim* often means "mighty," cf. Ps. xxix, 1). This verse would thus state that the sons of the nobles took them wives of the daughters of the people, who were powerless to resist. These marriages were the result of mere unbridled passion, and are an indication of the licentious state of society at that time.

"Sons of God" may, however, also mean those who serve God and obey Him, those nourished and brought up in the love of Him as their Father and Benefactor (Exod. iv, 22; Deut. xiv, 1; xxxii, 5; Isa. i, 2; Hos. ii, 1). It is quite in accord with Biblical usage that those who adhered to the true worship of God—the children of Seth—are called "sons of God"; and that, in contrast to these, the daughters of the line of Cain should be spoken of as "daughters of men" (Ibn Ezra, Mendelssohn, S. R. Hirsch, W. H. Green).

Verses 1-4 would then point out the calamitous consequences to mankind of the pious sons of Seth merging with those who had developed a God-less civilisation and who, with all their progress in arts and inventions, had ended in depravity and despair. Through inter-marriage, the sons

children to them: the same were the mighty men which were of old, the men of renown.*m 5. And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7. And the Lord said, I will blot out man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. 8. But Noah found grace in the eyes of the Lord.

the animals alive!" But a comparison with Jonah IV, 11, where the innocence of the animals as well as of the little children, is invoked by the Prophet in his plea for Nineveh, suggests that in the Biblical view all life, whether human or animal, forms one organic whole. See v. 12 below.

8. *grace.* Favour. "Righteousness delivereth from death." On what grounds Noah won the Divine approval, is told in the next verse.

For the Lesson from the Prophets, Isaiah, XLII, 5–XLIII, 10 (*Sephardim:* Isaiah, XLII, 5–21), *see* The Haftorahs, p. 434.

כֵּן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם
הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃ ב מפטיר
ה וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר
6 מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃ וַיִּנָּחֶם יְהוָה כִּי־עָשָׂה
7 אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃ וַיֹּאמֶר יְהוָה אֶמְחֶה
אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־
בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עֲשִׂיתִם׃
8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃

men of renown. By reason of their abnormal physical strength, they gained for themselves a reputation as heroes. But enduring fame does not rest upon such qualifications as these Nephilim possessed. Their fate was to disappear from the earth, and humanity was to continue through Noah, "a righteous man, and blameless in his generation."

5. *wickedness.* This verse and the two that follow form the climax to the previous four verses in which the moral depravity of the age is depicted. Retribution is swiftly coming.

imagination. The desires; the whole bent of his thoughts.

heart. In Heb. the heart is the seat of mind, intellect, purpose.

6. *repented.* See note to Chap. II, 2. Here the feelings of a human being are ascribed to God. "He who destroys his own work seems to repent of having made it" (Ibn Ezra).

grieved him. A touching indication of the Divine love for His creation. God is grieved at the frustration of His purposes for the human race—the possibility of such frustration being the price of man's freedom of will. According to Biblical thought, God glories in the beauty of His handiwork; how great then must His grief be, when His handiwork is soiled through human wickedness!

7. *I will blot out man.* "In the Divine economy of the universe, men or nations, or generations, that thwart God's purpose, have no permanent title to life" (Kent).

and beast. Rashi remarks: "Beast and creeping thing and fowl were all created for man's sake. When, therefore, man disappears, what necessity is there for preserving

Bible consists in the fact that it enshrines some of the fundamental beliefs of Judaism. Among these are:

I. God is the Creator of the Universe. Each religion has certain specific teachings, convictions, dogmas. Such a dogma of Judaism is its belief that the world was called into existence at the will of the One, Almighty and All-good God. And nowhere does this fundamental conviction of Israel's Faith find clearer expression than in Genesis I. When neighbouring peoples deified the sun, moon and stars, or worshipped stocks and stones and beasts, the sacred river Nile, the crocodile that swam in its waters, and the very beetles that crawled along its banks, the opening page of Scripture proclaimed in language of majestic simplicity that the universe, and all that therein is, are the product of one supreme directing Intelligence; of an eternal, spiritual Being, prior to them and independent of them.

Now, while the *fact* of creation has to this day remained the first of the articles of the Jewish Creed, there is no uniform and binding belief as to the *manner* of creation, *i.e.* as to the process whereby the universe came into existence. The manner of the Divine creative activity is presented in varying forms and under differing metaphors by Prophet, Psalmist and Sage; by the Rabbis in Talmudic times, as well as by our medieval Jewish thinkers. In the Bible itself we have at least three modes of representing the overwhelming fact of Divine Creation. Genesis I gives us the story of Creation in the form of a Divine drama set out in six acts of a day each, with a similar refrain (*And there was evening, and there was morning, etc.*) closing the creative work of each day. The Psalmist, to whom Nature was a continual witness of its Divine Author (Ps. XIX), gives in Psalm CIV a purely poetic representation of the Creation story:

> "O Lord my God, Thou art very great;
> Thou art clothed with honour and majesty.
> Who coverest Thyself with light as with a garment;
> Who stretchest out the heavens like a curtain . . .
> Who maketh the clouds his chariot;
> Who walketh upon the wings of the wind:
> Who maketh winds his messengers . . . ."

Again, Proverbs VIII, 22-31, shows forth Divine Wisdom presiding at the birth of Nature.

The mode of creation continued to engage Jewish minds after the close of the Bible and throughout the Rabbinic

Additional Note A

THE CREATION CHAPTER

Genesis 1–11, 3, is a worthy opening of Israel's Sacred Scriptures, and ranks among the most important chapters of the Bible. Even in form it is pre-eminent in the literature of religion. No other ancient account of creation (cosmogony) will bear a second reading. Most of them not only describe the origin of the world, but begin by describing how the gods emerged out of pre-existent chaos (theogony). In contrast with the simplicity and sublimity of Genesis 1, we find all ancient cosmogonies, whether it be the Babylonian or the Phoenician, the Greek or the Roman, alike unrelievedly wild, cruel, even foul.

Thus, the Assyro-Babylonian mythology tells how, before what we call earth or heaven had come into being, there existed a primeval watery chaos—Tiamat—out of which the gods were evolved :—

" When, in the height, heaven was not yet named,
And the earth beneath did not bear a name,
And the primeval Apsu (the Abyss), their begetter,
And Chaos (Tiamat), the mother of them both,
Their waters were mingled together,
Then were created the gods in the midst of heaven."

Apsu, the Abyss, disturbed at finding his domain invaded by the new gods, induced Tiamat and Chaos to join him in contesting their supremacy ; he was, however, subdued by the cunning of Ea ; and Tiamat, left to carry on the struggle alone, provides herself with a brood of hideous allies. The alarmed gods thereupon appoint Marduk as their champion. With winds and lightnings, Marduk advances ; he seizes Tiamat in a huge net, and " with his merciless club he crushed her skull." The carcase of the monster he split into two halves, one of which he fixed on high, to form a firmament supporting the waters above it. In the same grotesque way, the story continues to describe the formation of sun, moon, plants, animals and man. Many moderns feign to believe that this is the source from which Genesis 1 is taken. But a thorough-going Bible critic like the late Dr. Driver admits, " It is incredible that the monotheistic author of Genesis 1 could have borrowed any detail, however slight, from the polytheistic epic of the conflict of Marduk and Tiamat."

The infinite importance, however, of the first page of the

at once controlling and permeating the process. Allowing for all the evidence in favour of interpreting existence in terms of the evolutionary doctrine, there still remain facts—tremendous facts—to be explained; *viz.*, the origin of life, mind, conscience, human personality. For each of these, we must look back to the Creative Omnipotence of the Eternal Spirit. Nor is that all. Instead of evolution ousting design and purpose from nature, "almost every detail is now found to have a purpose and a use" (A. R. Wallace). In brief, evolution is conceivable only as the activity of a creative Mind purposing, by means of physical and biological laws, that wonderful organic development which has reached its climax in a being endowed with rational and moral faculties and capable of high ethical and spiritual achievement; in other words, as the activity of a supreme, directing Intelligence that has planned out, far back in the recesses of time, the ultimate goal of creation—"last in production, first in thought" סוף מעשה במחשבה תחלה. Thus evolution, far from destroying the *religious* teaching of Gen. 1, is its profound confirmation.

As a noted scientist well remarks:

> "Slowly and by degrees, Science is being brought to recognise in the universe the existence of One Power, which is of no beginning and no end; which has existed before all things were formed, and will remain in its integrity when all is gone—the Source and Origin of all, in Itself beyond any conception or image that man can form and set up before his eye or mind. This sum total of the scientific discoveries of all lands and times is the approach of the world's thought to our *Adon Olam*, the sublime chant, by means of which the Jew has wrought and will further work the most momentous changes in the world" (Haffkine).

II. The second teaching of this chapter is, MAN IS THE GOAL AND CROWN OF CREATION—he is fundamentally distinguished from the lower creation, and is akin to the Divine. Man, modern scientists declare, is cousin to the anthropoid ape. But it is not so much the descent, as the *ascent* of man, which is decisive. Furthermore, it is not the resemblances, but the *differences* between man and the ape, that are of infinite importance. It is the differences between them that constitute the humanity of man, the God-likeness of man. The qualities that distinguish the lowest man from the highest brute make the differences between them

period, even though the Mishna warns against all speculation concerning the beginning of things. To some, the relation of God to the universe was that of a mason to his work, and they accordingly spoke of God's " architect's plans " ; others lost themselves in heretic fancies as to what constituted the raw material, so to speak, of Creation ; while to Philo of Alexandria, Creation was altogether outside time. Several of the ancient Rabbis, followed by the later Mystics, believed in successive creations. Prior to the existence of the present universe, they held, certain formless worlds issued from the Fountain of Existence and then vanished, like sparks which fly from a red-hot iron beaten by a hammer, that are extinguished as they separate themselves from the burning mass. In contrast to these abortive creations, the medieval Jewish Mystics maintain, ours is the best of all possible worlds. It is the outcome of a series of emanations and eradiations from God, the Infinite, *En Sof*. Furthermore, Rashi, the greatest Jewish commentator of all times, taught that the purpose of Scripture was not to give a strict chronology of Creation ; while no less an authority than Maimonides declared : " The account given in Scripture of the Creation is not, as is generally believed, intended to be in all its parts literal." Later Jewish philosophers (Levi ben Gerson, Crescas, Albalag) made dangerous concessions to the Aristotelian doctrine of the eternity of matter ; which doctrine Yehudah Hallevi, among others, strongly opposed as both contrary to Reason and as limiting God's Omnipotence.

Jewish Attitude towards Evolution

In face of this great diversity of views as to the *manner* of creation, there is, therefore, nothing inherently un-Jewish in the evolutionary conception of the origin and growth of forms of existence from the simple to the complex, and from the lowest to the highest. The Biblical account itself gives expression to the same general truth of gradual ascent from amorphous chaos to order, from inorganic to organic, from lifeless matter to vegetable, animal and man ; *insisting, however, that each stage is no product of chance, but is an act of Divine will*, realising the Divine purpose, and receiving the seal of the Divine approval. Such, likewise, is in effect the evolutionary position. Behind the orderly development of the universe there must be a Cause,

animals, Single-nostrilled animals begat Primeval Fish, Primeval Fish begat Mud-fish, Mud-fish begat Gilled Amphibians, Gilled Amphibians begat Tailed Amphibians, Tailed Amphibians begat Primary Mammals, Primary Mammals begat Pouched Animals, Pouched Animals begat Semi-Apes, Semi-Apes begat Tailed Apes, Tailed Apes begat Man-like Apes, Man-like Apes begat Ape-like Men, Ape-like Men begat Men."

Let anyone who is disturbed by the fact that Scripture does not include the latest scientific doctrine, try to imagine such information provided in a Biblical chapter.

III. JUDAISM IS OPTIMISM, is the third teaching of this chapter. No less than five times is the refrain, " And God saw that it was good " repeated in the Creation Chapter. The world is not something hostile to God or independent of Him. All comes from God and all is His handiwork; all is in its essence good, nor is there anything absolutely evil. Israel acclaims God as the sole " King of the universe, who formest light and createst darkness, who makest peace and createst all things " (Authorised Prayer Book, p. 37). Though Nature seems to be indifferent to man's sense of compassion, the world is good, since goodness is its final aim : without struggle, there would be no natural selection or adaptation to changing surroundings, and therefore no progress from lower to higher. " And God saw everything that He had made, and, behold it was *very* good " —even suffering, evil, nay death itself, have a rightful and beneficent place in the Divine scheme, is the Rabbinic comment on this verse.

IV. THE SABBATH CONSECRATES WORK AND HALLOWS MAN'S LIFE, is the culminating teaching of the Chapter. The institution of the Sabbath is part of the cosmic plan, and therefore intended for all humanity. The Sabbath is a specifically Jewish contribution to human civilisation. " The actual Jewish Sabbath as we know it is without any point of contact in Babylonian institutions " (Skinner). The ancient Babylonians had " a day of cessation," which they called by a name somewhat similar to " Sabbath," and it was observed on the 7th, 14th, 19th, 21st and 28th days of the months Ellul and Marcheshvan. These were considered unlucky days, and on them the king was not to offer sacrifice, nor consult an oracle, nor invoke curses on his enemies. Quite other is the Jewish Sabbath. It is not merely a day of cessation from toil. On the one hand, it has

differences in kind rather than in degree; so much so that, whatever man might have inherited from his animal ancestors, his advent can truly be spoken of as a specific Divine act, whereby a new being had arisen with God-like possibilities within him, and *conscious* of these God-like possibilities within him. Man is of God, declared Rabbi Akiba; and what is far more, he *knows* he is of God.

Nor is the Biblical account of the creation of man irreconcilable with the view that certain forms of organised being have been endowed with the capacity of developing, in God's good time and under the action of suitable environment, the attributes distinctive of man. "God formed man of the dust of the ground" (Gen. II, 7). Whence that dust was taken is not, and cannot be, of fundamental importance. Science holds that man was formed from the lower animals; are they not too "dust of the ground"? "And God said, *Let the earth bring forth the living creature*"—this command, says the Midrash, includes Adam as well, תוצא הארץ נפש חיה, זו רוחו של אדם הראשון. The thing that eternally matters is the breath of Divine and everlasting life that He breathed into the being coming from the dust. By virtue of that Divine impact, a new and distinctive creature made its appearance—man, dowered with an immortal soul. The sublime revelation of the unique worth and dignity of man, contained in Gen. I, 27 ("And God created man in His own image, in the image of God created He him") may well be called the Magna Charta of humanity. Its purpose is not to explain the biological origins of the human race, but *its spiritual kinship with God.* There is much force in the view expressed by a modern thinker: "(The Bible) neither provides, nor, in the nature of things, could provide, faultless anticipations of sciences still unborn. If by a miracle it had provided them, without a miracle they could not have been understood" (Balfour). And fully to grasp the eternal power and infinite beauty of these words—"And God created man in His own image"—we need but compare them with the genealogy of man, condensed from the pages of one of the leading biologists of the age (Haeckel):

> "Monera begat Amoeba, Amoeba begat Synamoebae, Synamoebae begat Ciliated Larva, Ciliated Larva begat Primeval Stomach Animals, Primeval Stomach Animals begat Gliding Worms, Gliding Worms begat Skull-less animals, Skull-less animals begat Single-Nostrilled

peoples. Eminent Jewish thinkers, like Maimonides and Nachmanides, have accordingly understood this chapter as a parable; and Saadyah regarded the Serpent as the personification of the sinful tendencies in man, the *Yetzer hara*, the Evil Imagination.

Two fundamental religious truths are reflected in this Chapter. One of them is, *the seriousness of sin.* There is an everlasting distinction between right and wrong, between good and evil. There have always been voices—Serpent voices—deriding all moral do's and don'ts, proclaiming instinct and inclination to be the truest guides to human happiness, and bluntly denying that any evil consequences follow defiance of God's commands. This Chapter for all time warns mankind against these insidious and fateful voices. In the words of Isaiah it seems to say, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes."

The other vital teaching of this chapter is, *Free will has been given to man*, and it is in his power either to work with or against God. It is not the knowledge of evil, but the succumbing to it, which is deadly; man may see the forbidden fruit, he need not eat of it. Man himself can make or mar his destiny. In all ages and in all conditions, man has shown the power to resist the suggestions of sin and proved himself superior to the power of evil. And if a man stumble and fall on the pathway of life, Judaism bids him rise again and seek the face of his Heavenly Father in humility, contrition and repentance. "If a man sin, what is his punishment?" ask the Rabbis. The answer of the Prophet is, "The soul that sinneth it shall die"—the wages of sin is death. The answer of Sage is, "Evil pursueth the evil-doer"—the wages of sin is sin. The answer of the Almighty is, "Let a man repent, and his sin will be forgiven him"—*the wages of sin is repentance.*

Jewish View of the "Fall of Man"

Strange and sombre doctrines have been built on this chapter of the Garden of Eden, such as the Christian doctrine of Original Sin (*e.g.* "In Adam's fall, we sinned all"—New England Primer. "The condition of man after the fall of Adam is such that he cannot turn and prepare

its positive aspect as a day of spiritual recreation ; and, on the other hand, it is a day of joy, and is greeted in the Synagogue in the words לכה דודי לקראת כלה (" Come, my Beloved, to meet the Bride, Queen Sabbath "). It banishes toil and sorrow—a symbol of immortality, of that Life which is wholly a Sabbath.

God the Creator and Lord of the Universe, which is the work of His goodness and wisdom ; and Man, made in His image, who is to hallow his week-day labours by the blessedness of Sabbath-rest—such are the teachings of the Creation chapter. Its purpose is to reveal these teachings to the children of men—and not to serve as a text-book of astronomy, geology or anthropology. Its object is not to teach scientific facts ; but to proclaim highest religious truths respecting God, Man and the Universe. The " conflict " between the fundamental realities of Religion and the established facts of Science, is seen to be unreal as soon as Religion and Science each recognizes the true borders of its dominion.

Additional Note B

THE GARDEN OF EDEN

Chapter III is one of the most beautiful in the Bible. It has been called the " pearl of Genesis," and men read with wonder its profound psychology of temptation and conscience. With unsurpassable art, it shows the beginning, the progress and the culmination of temptation and the consequences of sin. It depicts the earliest tragedy in the life of each human soul—the loss of man's happy, natural relation with God, through deliberate disobedience of the voice of conscience, the voice of God. " Every man who knows his own heart, knows that the story is true ; it is the story of his own fall. Adam אדם is man, and his story is ours " (McFadyen).

Is the narrative literal or figurative, and is the Serpent an animal, a demon or merely the symbolic representation of Sin ? Various have been the answers to these questions ; and none of them are of cardinal importance to the Faith of the Jew. There is nothing in Judaism against the belief that the Bible attempts to convey deep truths of life and conduct by means of allegory. The Rabbis often taught by parable ; and such method of instruction is, as is well known, the immemorial way among Oriental

II. NOACH

(CHAPTERS VI, 9–XI, 32)

THE FLOOD

The primeval traditions recorded in the early chapters of Genesis, stretch away into prehistoric times, and enshrine in outline, great universal truths that touch the origin and meaning of Life and Man. The Rabbis tell us that the Patriarch Jacob spent fourteen years in the centres of ancient Semitic learning, the "academies of Shem and Eber", (בנית מדרשו של שם ועבר) acquiring the ancient traditions which he handed on to his descendants. Among these was the memory of a fearful upheaval with an all-destroying Flood that caused a complete breach in the continuity of civilisation in the primitive dwelling-place of mankind. Striking evidence is now at hand that the Bible story of the Flood is an event in historic times, approximately about the year 3800 before the Common Era. "New discoveries have brought history so close to the Flood period and have produced so many phenomena requiring for their explanation just such an event as the Flood is supposed to have been, that the a priori denial of the Flood becomes thoroughly unscientific. We are justified in asking for more evidence, but there can be little doubt which way that evidence will trend" (L. Woolley). As it was recounted in the families of the Patriarchs, the story of that Flood is of great ethical and religious value. The Deluge was a Divine judgment upon an age in which might was right, and depravity degraded and enslaved the children of men. There were giants on earth in those days; *they* were the "men of renown"; and life to these super-men meant unscrupulous selfishness and the deification of power and pleasure.

Among these men of violence, one man alone was upright and blameless, Noah, who believed in justice and practised mercy. He preached to the men of his generation—the Rabbis tell us—and warned them that a Deluge was coming, peradventure they might desist from iniquity and turn to righteousness. In vain. He saw that entire generation swept away; but he also lived to see the Rainbow of Promise, and the beginnings of a better world that was eventually to gain in strength, and to find lasting expression in Abraham and his descendants.

himself by his own natural strength and good works to faith and calling upon God." Art x, Free Will, of the Thirty-nine Articles). This Christian dogma of Original Sin is throughout the Middle Ages accompanied by an unbelievable vilification of Woman, as the authoress of death and all our earthly woe. Judaism rejects these doctrines. Man was mortal from the first, and death did not enter the world through the transgression of Eve. Stray Rabbinic utterances to the contrary are merely homiletic, and possess no binding authority in Judaism. There is no loss of the God-likeness of man, nor of man's ability to do right in the eyes of God; and no such loss has been transmitted to his latest descendants. Although a few of the Rabbis occasionally lament Eve's share in the poisoning of the human race by the Serpent, even they declare that the antidote to such poison has been found at Sinai; rightly holding that the Law of God is the bulwark against the devastations of animalism and godlessness. The Psalmists often speak of sin and guilt; but never is there a reference to this chapter or to what Christian Theology calls "The Fall." One searches in vain the Prayer Book, of even the Days of Penitence, for the slightest echo of the doctrine of the Fall of man. "My God the soul which Thou hast given me is pure," is the Jew's daily morning prayer. "Even as the soul is pure when entering upon its earthly career, so can man return it pure to his Maker" (Midrash).

Instead of the Fall of man (in the sense of humanity as a whole), Judaism preaches the Rise of man; and instead of Original Sin, it stresses Original Virtue (זכות אבות), the beneficent hereditary influence of righteous ancestors upon their descendants. "There is no generation without its Abraham, Moses or Samuel," says the Midrash; *i.e.* each age is capable of realising the highest potentialities of the moral and spiritual life. Judaism clings to the idea of Progress. The Golden Age of Humanity is not in the past, but in the future (Isaiah II and XI); and all the children of men are destined to help in the establishment of that Kingdom of God on earth.

II NOACH

9. These are the generations of Noah. Noah was a righteous man, and blameless in his generations: Noah walked with God. 10. And Noah begat three sons, Shem, Ham, and Japhèth. 11. And the earth was corrupt before God, and the earth was filled with violence. 12. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without

corrupt. The Rabbis understand this as an allusion to gross immorality.

before God. Either in open and flagrant defiance of God, or what they did was an offence in the sight of God.

violence. Ruthless outrage of the rights of the weak by the strong.

12. *all flesh.* Some understand it as referring only to human beings; while others include the animals. Their corruption manifested itself in the development of ferocity.

way. Manner of life, conduct.

13. *the end.* The destruction.

is come before me. i.e. has come before God's mind, has been determined by Him.

through them. Because of them, on their account.

with the earth. With the things that are upon the surface of the earth.

14. *make thee an ark. i.e.* a ship. The Rabbis tell that the construction of the Ark occupied Noah for 120 years, in order to give his contemporaries an opportunity to repent. Their curiosity would naturally be aroused by what Noah was doing; and he would answer their enquiry by warning them of

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9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו
י אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ: וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־
11 שֵׁם אֶת־חָם וְאֶת־יָפֶת: וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים
12 וַתִּמָּלֵא הָאָרֶץ חָמָס: וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה
נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ: ס
13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
14 הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ: עֲשֵׂה
לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכָפַרְתָּ אֹתָהּ

VI, 9–22. The Building of the Ark

9. *these are the generations.* *i.e.* this is the story of Noah. This phrase, as in II, 4, introduces a new section of the history.

righteous. In his actions, in his relationship with his fellows.

blameless. "Whole-hearted" (AJ); faultless.

in his generations. The Rabbis point out that these words may be understood either as praise or as blame of Noah. It may be understood as stating that, despite the depravity which raged around him, he remained unspotted and untainted by corruption. It may, however, also mean that in *his* generations, *i.e.* judged by the low standard of his age, Noah was righteous; but had he lived in the period of Abraham, he would not have been conspicuous for goodness.

Noah walked with God. But Abraham, Scripture later tells us, walked *before* God. A father takes his young child by the hand so that the latter walks *with* him, but he allows an older, maturer child to walk *before* him. In moral strength, Abraham was the superior of Noah (Midrash).

10. A new section begins with v. 9. Hence the sons who had been enumerated in V, 32 are again referred to, because they figure in the story which forms the theme of this section.

11. *the earth.* *i.e.* the inhabitants of the earth. So again in XLI, 57.

with pitch. 15. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die. 18. But I will establish my covenant with thee: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. 21. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. 22. Thus did Noah; according to all that God commanded him, so did he.* ii

or there was to be a space of a cubit between the roof and the top of the casement.

17. *and I, behold I.* These emphatic words bring out the thought of the terrible necessity of the Flood.

18. *covenant.* A covenant means an agreement or compact between two parties, for the observance of which pledges are given. Here it is used in the simple sense of a promise. God will fulfil His promise to spare Noah and his family.

טו מִבַּ֥ית וּמְחֻ֖ץ בַּכֹּֽפֶר׃ וְזֶ֣ה אֲשֶׁר־תַּעֲשֶׂ֣ה אֹתָ֑הּ שְׁלֹ֨שׁ מֵא֤וֹת
אַמָּה֙ אֹ֣רֶךְ הַתֵּבָ֔ה חֲמִשִּׁ֥ים אַמָּ֖ה רָחְבָּ֑הּ וּשְׁלֹשִׁ֥ים אַמָּ֖ה
16 קוֹמָתָֽהּ׃ צֹ֣הַר ׀ תַּעֲשֶׂ֣ה לַתֵּבָ֗ה וְאֶל־אַמָּה֙ תְּכַלֶּ֣נָּה מִלְמַ֔עְלָה
וּפֶ֥תַח הַתֵּבָ֖ה בְּצִדָּ֑הּ תַּחְתִּיִּ֥ם שְׁנִיִּ֖ם וּשְׁלִשִׁ֥ים
17 תַּעֲשֶֽׂהָ׃ וַאֲנִ֗י הִנְנִי֙ מֵבִ֣יא אֶת־הַמַּבּ֔וּל מַ֖יִם עַל־הָאָ֑רֶץ
לְשַׁחֵ֞ת כָּל־בָּשָׂ֣ר אֲשֶׁר־בּ֗וֹ רֽוּחַ֙ חַיִּ֔ים מִתַּ֖חַת הַשָּׁמָ֑יִם כֹּ֥ל
18 אֲשֶׁר־בָּאָ֖רֶץ יִגְוָֽע׃ וַהֲקִמֹתִ֥י אֶת־בְּרִיתִ֖י אִתָּ֑ךְ וּבָאתָ֙ אֶל־
19 הַתֵּבָ֔ה אַתָּ֖ה וּבָנֶ֥יךָ וְאִשְׁתְּךָ֖ וּנְשֵׁ֥י בָנֶ֖יךָ אִתָּֽךְ׃ וּמִכָּל־הָחַ֞י
מִכָּל־בָּשָׂ֣ר שְׁנַ֗יִם מִכֹּל֙ תָּבִ֣יא אֶל־הַתֵּבָ֔ה לְהַחֲיֹ֖ת אִתָּ֑ךְ
כ זָכָ֥ר וּנְקֵבָ֖ה יִהְיֽוּ׃ מֵהָע֥וֹף לְמִינֵ֖הוּ וּמִן־הַבְּהֵמָ֣ה לְמִינָ֑הּ
מִכֹּ֛ל רֶ֥מֶשׂ הָאֲדָמָ֖ה לְמִינֵ֑הוּ שְׁנַ֥יִם מִכֹּ֖ל יָבֹ֣אוּ אֵלֶ֑יךָ
21 לְהַחֲיֽוֹת׃ וְאַתָּ֞ה קַֽח־לְךָ֣ מִכָּל־מַאֲכָ֣ל אֲשֶׁר־יֵאָכֵ֗ל וְאָסַפְתָּ֙
22 אֵלֶ֔יךָ וְהָיָ֥ה לְךָ֖ וְלָהֶ֑ם לְאָכְלָֽה׃ וַיַּ֥עַשׂ נֹ֖חַ כְּכֹ֣ל אֲשֶׁר־צִוָּ֣ה
אֹתֹ֣ו אֱלֹהִ֑ים כֵּ֥ן עָשָֽׂה׃ שני

19. v. הזיא בקמץ

the judgment which God was bringing on mankind. They, however, scoffed at him and gave no heed to his words.

gopher wood. A resinous wood, which would not admit the water; probably the cypress.

rooms. lit. "nests." The space was to be divided up into separate stalls for the different species of animals, with special apartments for the human beings.

15. *this is how.* These are the measurements and directions.

a cubit. Roughly eighteen inches.

16. *a light.* The unusual word here used for light means in the plural (dual) "noon." Legend relates that it was a precious stone, which illuminated the whole interior of the Ark.

to a cubit. The precise meaning of these words is doubtful. The "light" (which must be thought of as a kind of casement near to the roof) was to measure a cubit in height;

CHAPTER VII

7 1. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; 3. of the fowl also of the air, seven and seven, male and female: to keep seed alive upon the face of all the earth. 4. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I blot out from off the face of the ground. 5. And

injunction, when the time arrived for entering the ark, that *of the clean beasts* there shall be seven of each species. As Rashi points out, he required additional clean animals for sacrifice on leaving the ark. From the phrasing of the verse, Malbim shows that the command is concerning Noah's *domestic* animals. (Hence the phrase איש ואשתו instead of זכר ונקבה in VI, 19).

beasts that are not clean. Of Noah's domestic animals—such as hares, asses, camels—he was to take two each. The phrase "that are not clean" is itself noteworthy. It is a circumlocution which might have been avoided by the use of the simple word "unclean." The Talmud bases on this verse its admonition to avoid impure and unrefined language in conversation.

3. *the fowl.* From the context it is evident that clean fowl is intended. There would be no unclean fowl, *e.g.* birds of prey, among Noah's household belongings.

4. *for yet seven days.* To give Noah time to carry out the instructions which had been given him.

ground. The earth.

according unto all. Cf. VI, 22. There it refers to the construction of the ark; here it implies the strict fulfilment of the directions enumerated in the preceding verses.

Cap. VII. ז

ז
א וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה כִּי־
2 אֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה: מִכֹּל | הַבְּהֵמָה
הַטְּהוֹרָה תִּקַּח־לְךָ שִׁבְעָה שִׁבְעָה אִישׁ וְאִשְׁתּוֹ וּמִן
3 הַבְּהֵמָה אֲשֶׁר לֹא טְהֹרָה הִוא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ: גַּם־
מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וּנְקֵבָה לְחַיּוֹת זֶרַע עַל־
4 פְּנֵי כָל־הָאָרֶץ: כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל־
הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וּמָחִיתִי אֶת־כָּל־
ה הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה: וַיַּעַשׂ נֹחַ כְּכֹל

22. *thus did Noah.* *i.e.* he made the ark and collected provisions. The act of bringing the animals into the ark is described in the next chapter.

Chapter VII, 1–9. Entering the Ark

1. *righteous.* In VI, 9, Noah was described as "righteous and blameless." Since the present verse was addressed *to* Noah, whereas VI, 9 was spoken *of* him in his absence, the Rabbis deduced the rule: "Utter only a part of a man's praise in his presence, but thou mayest speak the whole of a man's praise in his absence." Most people unfortunately give utterance to the whole of a man's *blame* in his absence, graciously contenting themselves with only a portion of such blame in his presence.

2. *clean beast.* According to Rashi, this means "of every beast which at a later period would be considered clean by the people of Israel" (Lev. XI and Deut. XIV). But more probably, the distinction between clean and unclean in this passage is based on the fitness of the animal to be used as a sacrifice to God; cf. VIII, 20, where it is narrated that Noah offered upon the altar "of every clean beast, and of every clean fowl."

seven and seven. *i.e.* seven pairs; seven males and seven females. The *general* direction in VI, 19 to take a pair of each kind of animals into the ark in order to preserve alive the various species, is here supplemented by the more *specific*

Noah did according unto all that the Lord commanded him.

6. And Noah was six hundred years old when the flood of waters was upon the earth. 7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground, 9. there went in two and two unto Noah into the ark, male and female, as God commanded Noah. 10. And it came to pass after the seven days, that the waters of the flood were upon the earth. 11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12. And the rain was upon the earth forty days and forty nights. 13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14. they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. 15. And they went in

13. After a summary of the Flood-story (v. 6–12) we have a more detailed description of the event.

selfsame day. *i.e.* the day determined by God.

14. *every bird of every sort.* lit. "every bird of every wing"; *i.e.* every species of winged creature.

6 אֲשֶׁר־צִוָּהוּ יְהוָה׃ וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה
7 מַיִם עַל־הָאָרֶץ׃ וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־
8 הַתֵּבָה מִפְּנֵי מֵי הַמַּבּוּל׃ מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־
הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהֹרָה וּמִן־הָעוֹף וְכֹל אֲשֶׁר־רֹמֵשׂ
9 עַל־הָאֲדָמָה׃ שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר
י וּנְקֵבָה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ׃ וַיְהִי לִשְׁבְעַת הַיָּמִים
11 וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ׃ בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי
נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה
נִבְקְעוּ כָּל־מַעְיְנוֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃
12 וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃
13 בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וָיֶפֶת בְּנֵי־נֹחַ וְאֵשֶׁת
14 נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה׃ הֵמָּה וְכָל־הַחַיָּה
לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־
הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ כֹּל־צִפּוֹר כָּל־כָּנָף׃

9. *two and two.* In couples.

10-24. "THE WINDOWS OF HEAVEN WERE OPENED"

11. *in the second month.* The Rabbis differ as to whether the year is here reckoned as beginning in Nisan or Tishri. On the view that the year commenced with Tishri, the Flood began about November, which is the time of the rainy season. More probably, the Flood began in May, which is the time of the inundation of the Babylonian plain.

the great deep. The *tehom* of I, 2. There was a seismic upheaval; the earth was swept by a gigantic tidal wave, and simultaneously there was a torrential downpour of rain.

windows of heaven. For the expression, cf. II Kings VII, 2, 19; Mal. III, 10; as if the vast reservoirs of water thought of as stored above the sky (I, 7) were coming down through special openings, constantly and in resistless strength.

12. *rain.* lit. "heavy rain." There was a continuous downpour for the period of time specified.

unto Noah into the ark, two and two of all flesh wherein is the breath of life. 16. And they that went in, went in male and female of all flesh, as God commanded him: and the Lord shut him in.*iii 17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. 19. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. 20. Fifteen cubits upward did the waters prevail; and the mountains were covered. 21. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarmeth upon the earth, and every man: 22. all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died. 23. And he blotted out every living thing which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth: and Noah only was left, and they that were with him in the ark. 24. And the waters prevailed upon the earth an hundred and fifty days.

rose twenty-two and a half feet above the top of the highest mountain.

21. What had been foretold in VI, 17 was literally fulfilled.

died. Perished.

every man. *i.e.* the entire human race outside the ark.

22. *of all that was.* "Whatsoever was" (AJ).

טו וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־הַבָּשָׂר אֲשֶׁר־
16 בּוֹ רוּחַ חַיִּים: וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בָּשָׂר בָּאוּ
שלישי 17 כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בַּעֲדוֹ: וַיְהִי הַמַּבּוּל
אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה
18 וַתָּרָם מֵעַל הָאָרֶץ: וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ
19 וַתֵּלֶךְ הַתֵּבָה עַל־פְּנֵי הַמָּיִם: וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד
עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־
כ הַשָּׁמָיִם: חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם וַיְכֻסּוּ
21 הֶהָרִים: וַיִּגְוַע כָּל־בָּשָׂר | הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה
22 וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכֹל הָאָדָם: כֹּל
אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ:
23 וַיִּמַּח אֶת־כָּל־הַיְקוּם | אֲשֶׁר | עַל־פְּנֵי הָאֲדָמָה מֵאָדָם
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ
24 וַיִּשָּׁאֶר אַךְ־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה: וַיִּגְבְּרוּ הַמַּיִם עַל־
הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם:

ז v. 23. דמי רשה

16. *The Lord shut him in.* This means either literally that God fastened the door so that it withstood the violence of the storm; or it is a beautifully naive figure of speech to denote the Divine protection which encompassed Noah. Hence the employment of the term Lord, *Adonay*, for this act of Divine mercy (cf. note II, 4).

17. *the waters increased.* After it had rained for forty days, the waters were sufficiently deep to bear the ark which, as Rashi remarks, had previously been like a heavily-laden ship stuck in shallow water and unable to move.

18. *the waters prevailed.* They covered the earth. It will be noted that there were three stages in the increase of the waters. The first was marked by the lifting of the ark (v. 17); the second by the floating of the ark (v. 18); the third by the total submergence of the mountains (v. 19).

20. *fifteen cubits upward.* This means that the waters

CHAPTER VIII

8 1. And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; 2. the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3. and the waters returned from off the earth continually: and after the end of an hundred and fifty days the waters decreased. 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which

by Armenia. Assyrian inscriptions also speak of Armenia as "Urartu." Mount Ararat is 17,000 feet high.

5. The waters continued to decrease for a further period of 73 days, and then the tops of ordinary mountains, as contrasted with Ararat, became visible.

6–14. The Raven and the Dove

6. *at the end of forty days.* *i.e.* after the first day of the 10th month, referred to in the last verse.

window. lit. "aperture." The Heb. is a different word from that used in VI, 16.

The aperture must have been too small to enable Noah to put his head through, and see for himself what was the state of things outside. The only view he could obtain was of the sky; he, therefore, had recourse to the birds for the purpose of obtaining information. He selected the raven because, as a bird of prey, the raven would sustain

CAP. VIII. ח

א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ
2 הַמָּיִם: וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא
3 הַגֶּשֶׁם מִן־הַשָּׁמָיִם: וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב
4 וַיַּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹם: וַתָּנַח הַתֵּבָה
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט:
ה וְהַמַּיִם הָיוֹ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי
6 בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הֶהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים

24. *prevailed.* Dominated the earth. After forty days' downpour, the waters reached their highest point, and remained so for a period of one hundred and ten days. After 150 days had passed from the commencement of the Flood, the waters began to diminish.

CHAPTER VIII, 1–5. THE DIMINUTION OF WATERS

1. *God remembered.* His covenanted promise to Noah that He would preserve him, and all that were with him in the ark (Ibn Ezra). The animals are expressly included in the kindly thought of God. As there is no forgetfulness with God, so we cannot really apply the term remembrance to him (Kimchi). This phrase which is in continual use in devotion is only a human way of speaking of the Divine

assuaged. The Heb. verb is used of anger being calmed down (Esther II, 1). The waters grew calm after the fury of the storm.

3. *returned . . . . continually. i.e.* kept gradually diminishing.

an hundred and fifty days. Cf. VII, 24. The Flood commenced on the 17th day of the second month (VII, 11); and 150 days later, on the 17th of the seventh month, the waters had decreased to such an extent that the ark grounded on the mountains of Ararat.

the mountains of Ararat. Ararat is the name of a country; see Isa. XXXVII, 38, where the Septuagint translates Ararat

he had made: 7. and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. 8. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 9. but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. 10. And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11. and the dove came in to him at eventide; and, lo, in her mouth a fresh olive leaf: so Noah knew that the waters were abated from off the earth. 12. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.

13. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dried. 14. And in the second month,

that the dove comes back to Noah with the bitter olive leaf in its mouth. "Better," it seemed to say, "bitter food that comes from God than the sweetest food at the hands of man."

13. *first month.* Two months after the tops of the mountains had become visible (v. 5).

removed the covering. He took off part of the roof so as to get a view of what was outside.

the ground was dried. *i.e.* the water had drained away from the surface of the ground; but the surrounding earth

7 יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה: וַיְשַׁלַּח אֶת־
הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ:
8 וַיְשַׁלַּח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ הַמַּיִם מֵעַל פְּנֵי
9 הָאֲדָמָה: וְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף־רַגְלָהּ וַתָּשָׁב
אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ
י וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה: וַיָּחֶל עוֹד שִׁבְעַת
11 יָמִים אֲחֵרִים וַיֹּסֶף שַׁלַּח אֶת־הַיּוֹנָה מִן־הַתֵּבָה: וַתָּבֹא
אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ וַיֵּדַע
12 נֹחַ כִּי־קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ: וַיִּיָּחֶל עוֹד שִׁבְעַת יָמִים
13 אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד: וַיְהִי
בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ
הַמַּיִם מֵעַל הָאָרֶץ וַיָּסַר נֹחַ אֶת־מִכְסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה

itself by feeding on carrion which would abound if the earth were dry.

7. *it went forth to and fro.* It kept going backwards and forwards. So long as the raven returned to the ark, Noah knew that the waters still covered the earth.

8. *sent forth a dove.* Rashi explains that between the sending forth of the raven and the sending forth of the dove there was an interval of seven days, since in v. 10 it is stated "he stayed *yet another* seven days." Noah changed his scout, because the action of the dove would give more reliable information. The dove fed on vegetation; and should it find food, Noah would have the sign for which he was waiting.

11. *at eventide.* Noah had presumably let the dove out in the morning. It must therefore have flown a considerable distance if it did not return until the evening. The inference was that the earth all around was covered by water.

olive leaf. Since the olive tree grew to no great height, Noah understood that the waters had almost disappeared, though not completely. He, therefore, waited another week. The Rabbis have a beautiful comment on the fact

on the seven and twentieth day of the month, was the earth dry.* iv

15. And God spake unto Noah, saying, 16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 17. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18. And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19. every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark.

20. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21. And the Lord smelled the sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth;

in his heart. The Heb. is "to his heart," *i.e.* to Himself. The phrase means simply, "God resolved."

I will not again curse. There will be no repetition of the curse pronounced in the days of Adam (see III, 17). In all probability, the "curse" of the Flood is also implied. A world-catastrophe will in such measure never recur.

for the imagination. Better, "*although the imagination*" (Zunz, Leeser).

imagination. The Evil Inclination in man, *Yetzer hara*, which too often gains the mastery over the Good Inclination, *Yetzer tob*.

from his youth. *i.e.* from the dawn of the knowledge of good and evil.

14 חָרְבוּ פְּנֵי הָאֲדָמָה׃ וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם
רביעי טו לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ׃ ס וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃
16 צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃
17 כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־
רֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הוֹצֵא אִתָּךְ וְשָׁרְצוּ בָאָרֶץ וּפָרוּ
18 וְרָבוּ עַל־הָאָרֶץ׃ וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ׃
19 כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׂ עַל־הָאָרֶץ
כ לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מִן־הַתֵּבָה׃ וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה
וַיִּקַּח מִכֹּל ו הַבְּהֵמָה הַטְּהֹרָה וּמִכֹּל הָעוֹף הַטָּהוֹר וַיַּעַל
21 עֹלֹת בַּמִּזְבֵּחַ׃ וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה
אֶל־לִבּוֹ לֹא אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר
הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד

17. v. היצא קרי. 18. v. בכתף יבנינה

must have been a mass of marsh and bog, and it was unsafe to step upon the ground.

14. *dry.* A different Heb. word from that used in the previous verse. It denotes that the ground had become hard, and could bear the weight of the inhabitants of the ark.

15–22. Leaving the Ark, and Building an Altar

17. *breed abundantly.* "Swarm" (AJ). The Heb. word denotes a moving about from place to place.

19. *families. i.e.* species, as in Jer. xv, 3.

20. *builded an altar.* Noah feels moved to express his gratitude to God. He is the pioneer of all the altar-builders of the Bible.

burnt offerings. A burnt offering was entirely consumed by fire on the altar, and no part eaten by the priest or the bringer of the sacrifice.

21. *the sweet savour.* The sacrifice offered by Noah was as agreeable to the Deity, humanly speaking, as sweet odours are to a man. To avoid the anthropomorphism, the Targum renders "And the Lord accepted with pleasure the sweet savour."

neither will I again smite any more every thing living, as I have done. 22. While the earth remaineth seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease.

CHAPTER IX

9 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. 3. Every moving thing that liveth shall be food for you; as the green herb have I given you all. 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5. And surely your blood, the blood of your lives, will I require; at

element of holiness, since God is the source of all life. Therefore, although permission was given to eat the flesh of an animal, this was done with one special restriction; *viz.*, life must altogether have departed from the animal before man partakes of its flesh. According to Rashi, the restriction was of a twofold nature. It, firstly, forbade אבר מן החי "cutting a limb from a live animal"—a barbarous practice common among primitive races; and secondly, the blood must not on any account be eaten, since it was the seat of life. This double prohibition of cruelty to animals and the partaking of blood, is the basis of most of the rules of the Jewish slaughter of animals (Shechitah) and of the preparation (kashering) of meats, which have been observed by Jews from time immemorial.

5. *the blood of your lives.* lit. "Your blood, according to your own souls." The Rabbis understood these words

22 לְהַבְדִּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי: עַד כָּל־יְמֵי הָאָרֶץ
זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא
יִשְׁבֹּתוּ:

Cap. IX. ט

ט
א וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ
2 וּמִלְאוּ אֶת־הָאָרֶץ: וּמוֹרַאֲכֶם וְחִתְכֶם יִהְיֶה עַל כָּל־חַיַּת
הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה
3 וּבְכָל־דְּגֵי הַיָּם בְּיֶדְכֶם נִתָּנוּ: כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם
4 יִהְיֶה לְאָכְלָה כִּירָק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כֹּל: אַךְ־בָּשָׂר
ה בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכֵלוּ: וְאַךְ אֶת־דִּמְכֶם לְנַפְשֹׁתֵיכֶם

as I have done. In the future, God will punish the individual sinners, and not the human family as a body.

22. The regular change of the seasons will not again be suspended. According to the Talmud, these six terms here enumerated mark the actual divisions of the year, each being of two months' duration.

Chapter IX, 1–17. The Covenant with Noah. The Seven Commandments of Man

1–2. The blessing which was bestowed on Adam (I, 28) is repeated, since Noah and his sons were the heads of a new race. The Divine benediction would hearten them to undertake the task of rebuilding a ruined world.

3. *every moving thing.* The term is here used in a wide sense to include beast, fish and fowl.

as the green herb. The meaning is that just as the green herb was granted to man as food by God (I, 29), so now permission is given him to partake of the flesh of animals.

4. *blood.* In the Biblical conception, the blood is identified with the life ; cf. Deut. XII, 23, " for the blood is the life." This thought was the obvious deduction from the fact that as the blood is drained from the body, the vitality weakens until it ceases altogether. Life, in every form, has in it an

the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.* v

8. And God spake unto Noah, and to his sons with him, saying, 9. And I, behold, I establish my covenant with you, and with your seed after you; 10. and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. 11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of

on this verse its strong condemnation of him who does not fulfil the command to found a family.

Rabbinic interpretation of these verses deduced seven fundamental laws from them: *viz.* (1) the establishment of courts of justice; (2) the prohibition of blasphemy; (3) of idolatry; (4) of incest; (5) of bloodshed; (6) of robbery; (7) of eating flesh cut from a living animal. The Rabbis called these seven laws the "Seven Commandments given to the descendants of Noah." These constitute what we might call Natural Religion, as they are vital to the existence of human society. Whereas an Israelite was to carry out all the precepts of the Torah, obedience to these Seven Commandments alone was in ancient times required of non-Jews living among Israelites, or attaching themselves to the Jewish community.

9. *and I.* "As for Me" (AJ). If man, by avoiding homicide, will do his part not to destroy human life, God will never send another Flood.

establish. *i.e.* confirm. The covenant is that mentioned in vi. 18.

אֲדַרֹּשׁ מִיַּד כָּל־חַיָּה אֲדַרְשֶׁנּוּ וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו
6 אֲדַרֹּשׁ אֶת־נֶפֶשׁ הָאָדָם׃ שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ
7 יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃ וְאַתֶּם פְּרוּ
חמישי 8 וְרִבוּ שִׁרְצוּ בָאָרֶץ וּרְבוּ־בָהּ׃ ס וַיֹּאמֶר אֱלֹהִים אֶל־
9 נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר׃ וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי
י אִתְּכֶם וְאֶת־זַרְעֲכֶם אַחֲרֵיכֶם׃ וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר
אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכֹּל יֹצְאֵי
11 הַתֵּבָה לְכֹל חַיַּת הָאָרֶץ׃ וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתְּכֶם
וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד

literally, *i.e. your* life-blood, and based on them the prohibition of suicide.

Will I require. *i.e.* Will I exact punishment for it.

beast. If an animal killed a man, it must be put to death; see Exod. xxi, 28–32 for the law concerning an ox which gored a man.

at the hand of every man's brother. Better, "*at the hand of his brother-man*" (M. Friedlander). This clause emphasises the preceding phrase, "and at the hand of man." If God seeks the blood of a man at the hand of a beast which kills him, how much more will He exact vengeance from a human being who murders his brother-man!

6. *by man.* This is usually understood, as the Targum has it, through the agency of man, *viz.*, by judges or by an avenger.

for in the image of God. See i, 27. We have here a declaration of the native dignity of man, irrespective of his race or creed. Because man is created in the image of God, he can never be reduced to the level of a thing or chattel; he remains a *personality*, with inalienable human rights. To rob a man of these inalienable rights constitutes an outrage against the Divine. It is upon this thought that the Jewish conception of Justice, as respect for human personality, rests.

7. This verse is not a superfluous repetition of v. 1. It gives a further reason why God holds bloodshed in such abhorrence. It is His desire that life should be multiplied, and not diminished through murder. The Talmud founded

the flood; neither shall there any more be a flood to destroy the earth. 12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13. I have set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15. and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.* vi

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19. These three

18–29. Planting a Vineyard

18. The historical thread of the main narrative—which is the story of the Human Family—is now resumed, after the digression on the symbolic meaning of the rainbow. Shem, Ham and Japheth are the fathers of the races from which the whole of mankind has descended.

Canaan. This is mentioned because of the narrative which follows. From a father showing such a fundamental lack of moral sense as Ham, it is not surprising that a wicked people like the Canaanites sprang.

12 מַבּוּל לְשַׁחֵת הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית
אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם
13 לְדֹרֹת עוֹלָם: אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן וְהָיְתָה לְאוֹת בְּרִית
14 בֵּינִי וּבֵין הָאָרֶץ: וְהָיָה בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה
טו הַקֶּשֶׁת בֶּעָנָן: וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין
כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל
16 לְשַׁחֵת כָּל־בָּשָׂר: וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר
בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר
17 אֲשֶׁר עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית
ששי אֲשֶׁר הֲקִמֹתִי בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ: פ
18 וַיִּהְיוּ בְנֵי־נֹחַ הַיֹּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וָיֶפֶת וְחָם הוּא

12. *token.* The visible sign of the permanence of the covenant.

13. *I have set my bow.* This does not imply that the rainbow was then for the first time instituted; it merely assumed a new role as a token of the Divine pledge that there would never again be a world-devastating Deluge. "We must explain the verse as saying, The bow which I have set in the clouds from the day of creation shall henceforth be a token of the covenant between Me and you . . . a covenant of peace" (Nachmanides). The same commentator further asserts, "We must accept the view of the Greeks that the rainbow is the result of the reflection of the sun in the moist atmosphere," *i.e.* the refraction and reflection of light.

16. *I will look upon it.* The Midrashic comment is: "When the attribute of Justice will come to accuse you and hold you guilty of offending, then I will look upon the bow and remember the covenant."

17. This concluding verse of the paragraph stresses the idea that the covenant was not only with Noah but with "all flesh that is upon the earth."

were the sons of Noah: and of these was the whole earth overspread.

20. And Noah began to be an husbandman, and planted a vineyard: 21. and he drank of the wine, and was drunken; and he was uncovered within his tent. 22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24. And Noah awoke from his wine, and knew what his youngest son had done unto him.

in a child's moral training. An intelligent child cannot help now and then detecting a fault or something to laugh at in his parents; but instead of mockery or callous exposure, it is for him to throw the mantle of filial love over the fault and turn away his face. "Am I the one to judge my parents?" a child should ask himself (F. Adler). Few Jewish children have parents who are drunkards, but there is a great number whose fathers and mothers do not, *e.g.* speak the language of the land as fluently as they do. Instead of laughing at them, Jewish children should be taught to feel: "Have my parents had the opportunities in life that they have given *me?*" Especially calamitous is it for a teacher to pour ridicule upon the native tongue and customs of the homes of the children under his charge. Such conduct turns some of them into little Hams and Canaans, despising or even openly mocking their parents.

24. *awoke from his wine.* The effects of intoxication wore off. He then "knew," realised, the infamy perpetrated against him.

youngest son. Heb. *beno hak-katan*, which might also mean "grandson," like the French *petit fils* (Wogue). The reference is evidently to Canaan.

19 אַבִי כְנָעַן: שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ:
כ 21 וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם: וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר
22 וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה: וַיַּרְא חָם אֲבִי כְנַעַן אֵת עֶרְוַת אָבִיו
23 וַיַּגֶּד לִשְׁנֵי־אֶחָיו בַּחוּץ: וַיִּקַּח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלָה
וַיָּשִׂימוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת
24 אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ: וַיִּיקַץ
כה נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר־עָשָׂה לוֹ בְּנוֹ הַקָּטֹן: וַיֹּאמֶר

overspread. Heb. " the whole earth was dispersed " ; the word " earth " here meaning " the population of the earth " as in VI, 11f ; XI, 1.

20. *began.* The Heb. word has also the meaning of " being profane." Hence, Rashi's comment :—" Noah made himself profane, degraded himself. He should have planted anything but the vine," which is the source of so much sin and crime among the children of men.

uncovered. " Scripture shows in this narrative what shame and evil can through drunkenness befall even a man like Noah who was otherwise found righteous and blameless before God. Some commentators, however, explain that as Noah was the first to cultivate the vine, he was ignorant of the intoxicating effect of its fruit. What happened to him is therefore a warning to mankind " (Luzzatto).

22. *Ham, the father of Canaan.* This vague narrative refers to some abominable deed in which Canaan seems to have been implicated.

told his two brethren. Instead of showing filial respect and covering his father, Ham deemed the occasion food for laughter, and mockingly repeated the incident to his brothers.

23. *garment.* Heb. " an outer cloak."

went backward. In sharpest contrast to the impious conduct of Ham, the other brothers displayed delicacy and true reverence, averting their face so as not to see their father's disgrace.

Some Jewish and non-Jewish teachers omit this story in children's Bible classes. Yet, it is of deep significance

25. And he said,
Cursed be Canaan;
A servant of servants shall he be unto his brethren.
26. And he said,
Blessed be the Lord, the God of Shem;
And let Canaan be their servant.
27. God enlarge Japheth,
And he shall dwell in the tents of Shem;
And let Canaan be their servant.
28. And Noah lived after the flood three hundred and fifty years. 29. And all the days of Noah were nine hundred and fifty years: and he died.

serious-minded men have looked forward to a Hellenism moralised by Hebraic righteousness and holiness.

Chapter X. The Family of the Nations

This chapter traces the nations of the earth to the sons of Noah. The principal races and peoples known to the Israelites are arranged as if they were different branches of one great family. Thus, all the nations are represented as having sprung from the same ancestry. All men are therefore brothers. This sublime conception of the *Unity of the Human Race* logically follows from the belief in the Unity of God, and like it, forms one of the corner-stones of the edifice of Judaism. Polytheism could never rise to the idea of Humanity; heathen society "was vitiated by failure to recognize the moral obligation involved in our common humanity" (Elmslie). There is, therefore, no parallel to this chapter in the literature of any other ancient people. It has been rightly called a Messianic document.

While the surpassing importance of this wonderful chapter is *religious*, "the so-called table of the nations remains, according to all results of archaeological exploration, an ethnographic original document of the first rank which

26 אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו׃ וַיֹּאמֶר בָּרוּךְ יְהוָה
27 אֱלֹהֵי שֵׁם וְיִהִי כְנַעַן עֶבֶד לָמוֹ׃ יַפְתְּ אֱלֹהִים לְיֶפֶת וְיִשְׁכֹּן
28 בְּאָהֳלֵי־שֵׁם וְיִהִי כְנַעַן עֶבֶד לָמוֹ׃ וַיְחִי־נֹחַ אַחַר הַמַּבּוּל
29 שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה׃ וַיְהִי כָּל־יְמֵי־נֹחַ תְּשַׁע
מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמֹת׃ פ

כצל v. 29.

25. *cursed be Canaan.* It was firmly held in ancient time (cf. XLVIII and XLIX) that the blessing or curse which a father pronounced upon a child affected the latter's descendants. We, therefore, have here in effect a forecast of the future, that the Canaanites would be a servile and degraded race.

servant of servants. A Hebraism expressing the superlative degree; the meanest, most degraded, servant; cf. "holy of holies," *i.e.* holy in the highest degree.

26. *the God of Shem.* The meaning is, Blessed be the God who will, in the days to come, keep His promise to the descendants of Shem—the Israelites—the promise to give unto them the land of Canaan for a possession, and to be their God and their Guide.

27. *God enlarge Japheth.* A play on the root-meaning of the name, which may mean "enlargement." There is an important difference between the blessings bestowed on Shem and Japheth respectively. Of Shem, the ancestor of the Jewish race, it is said, "Blessed be the Lord, the God of Shem"—an indication of Israel's nearness to God and of his destiny as the guardian and missioner of religion. Japheth, the progenitor of the other Indo-European or Aryan peoples, receives the blessing of "enlargement," *i.e.* worldly prosperity and widespread dominion, but he was to dwell "in the tents of Shem." Friendly relations should subsist between the Semitic and Japhetic races. This is the first of the universalist forecasts in Scripture of the day when enmity between nations will be forgotten, and they unite in acknowledgement of the God of Israel.

The word Japheth may also mean "beauty." The Rabbis spoke admiringly of the cultural contribution of Japheth (Greece) to human life; but they conceived beauty under the category of purity, and longed for Japheth *i.e.* the beauty of Greece, to dwell in the tents of Shem. Since their day,

CHAPTER X

10 1. Now these are the generations of the sons of Noah, Shem, Ham and Japheth: and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. 5. Of these were the coastlands of the nations divided in their lands, every one after his tongue; after their families, in their nations.

6. And the sons of Ham; Cush, and Mizraim, and Put, and Canaan. 7. And the sons of Cush;

רודנים and דודנים are shortened forms of דרדנים as given in Targum Jonathan, and referring to Dardania in the region of Troy (Luzzatto.)

5. *of these.* From these, *i.e.* the sons of Javan enumerated in the preceding verse.

coastlands. The Heb. word also means, "islands."

divided. As separate countries, because of their distinctive populations.

after his tongue. The differentiation of language is accounted for in the next chapter. The Rabbis explain that the narratives in Scripture are not always in strict chronological order. Sometimes an event is anticipated, at other times it is told in connection with a later event. אין מוקדם ומאוחר בתורה

6. *Ham.* The most ancient name for Egypt was "Chem," meaning "black," alluding no doubt to the dark colour of the Egyptian soil.

Cush. Ethiopia.

Mizraim. The most common name for Egypt. The Heb. form of the name is dual, and refers to the division into Upper and Lower Egypt.

Put. Lybia.

Canaan. The word is probably derived from a root

CAP. X. י

א וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיֶפֶת וַיִּוָּלְדוּ לָהֶם בָּנִים
2 אַחַר הַמַּבּוּל: בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וְיָוָן וְתֻבַל וּמֶשֶׁךְ
3 וְתִירָס: וּבְנֵי גֹמֶר אַשְׁכְּנַז וְרִיפַת וְתֹגַרְמָה: וּבְנֵי יָוָן
4 אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים וְרֹדָנִים: מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם
ה 6 בְּאַרְצֹתָם אִישׁ לִלְשֹׁנוֹ לְמִשְׁפְּחֹתָם בְּגוֹיֵהֶם: וּבְנֵי חָם

nothing can replace" (Kautzsch). In all essential details, its trustworthiness has been strikingly vindicated by the new light from ancient monuments.

1. *Shem, Ham and Japheth.* As in VI, 10; but in the list that follows the order is reversed and Shem is dealt with last, since it is a descendant of Shem—Abram—whose story is to follow.

2. Contains the names of peoples in Asia Minor.

Gomer. The Cimmerians, on the shores of the Caspian Sea.

Magog. The Scythians whose territory lay on the borders of the Caucasus.

Madai. The Medes.

Javan. The Greeks; (Ionians, in the older language, Iawones).

3. *Ashkenaz.* From a reference in Jer. LI, 27 we learn that they lived in the neighbourhood of Ararat, Armenia. In later Jewish literature, Ashkenaz is used to denote Germany; hence, *Ashkenazim*, the term for Jews hailing from Germanic countries, in contrast to *Sephardim*, Jews from Spain and Portugal.

Riphath and Togarmah. Peoples of Asia Minor.

4. *Elishah.* Most scholars see the word "Hellas" in the name. Others identify it with Southern Italy, Sicily or Cyprus.

Tarshish. Frequently mentioned in the Bible as a flourishing and wealthy seaport. It is generally identified with Tartessus in ancient Spain.

Kittim. A race inhabiting part of the island of Cyprus, of Phœnician extraction.

Dodanim. In I Chron. 1, 4–25 (with which this chapter should be compared) it is written *Rodanim*, *i.e.* the inhabitants of the Rhodian islands in the Ægean Sea. Both forms,

Seba, and Havilah, and Sabtah, and Raamah, and Sabteca: and the sons of Raamah; Sheba, and Dedan. 8. And Cush begat Nimrod: he began to be a mighty one in the earth. 9. He was a mighty hunter before the Lord: wherefore it is said, Like Nimrod a mighty hunter before the Lord. 10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, 12. and Resen between Nineveh and Calah (the same is the great city). 13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14. and Pathrusim, and

cf. XXII, 14, Num. XXXI, 14, etc. Nimrod's exploits became proverbial.

10. *beginning of his kingdom.* When he commenced to reign, his dominion extended over the cities here enumerated.

Babel. Babylon; its building is described in the next chapter. It was the centre of the ancient Orient, and for many centuries, the mistress of the world.

Erech. The Babylonian city "Uruk," now called "Warka," on the left bank of the lower Euphrates.

Accad. Name of a city, Agade; also of the land of Accad, Northern Babylonia.

Shinar. A Heb. name for Babylonia; cf. XIV, 1, 9; Joshua VII, 21, etc. Some identify Shinar with "Sumir," the land of the Sumerians (Delitzsch, Jampel).

11. *he went forth into Assyria. i.e.* Nimrod extended his kingdom and took possession of Assyria (Asshur). Archaeology confirms the Biblical statement that the cities of Assyria owed their existence to the development of Babylonian power by conquest and colonisation.

Nineveh. The capital of Assyria.

12. *great city. i.e.* Nineveh together with the other three places constituted one great city (Jonah III, 3).

Lehabim. The Lybians.

Naphtuhim. The dwellers of the Nile Delta.

7 כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃ וּבְנֵי כוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה
וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וּדְדָן׃ וְכוּשׁ יָלַד אֶת־
9 נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ׃ הוּא־הָיָה גִּבֹּר־צַיִד
לִפְנֵי יְהוָה עַל־כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי יְהוָה׃
י וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵה בְּאֶרֶץ
11 שִׁנְעָר׃ מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה וְאֶת־
12 רְחֹבֹת עִיר וְאֶת־כָּלַח׃ וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח
13 הִוא הָעִיר הַגְּדֹלָה׃ וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים
14 וְאֶת־לְהָבִים וְאֶת־נַפְתֻּחִים׃ וְאֶת־פַּתְרֻסִים וְאֶת־כַּסְלֻחִים

meaning " to be low," and Canaan was the term originally applied to the lowland of the coast of Phœnicia and the land of the Philistines. The name was afterwards extended to the whole of Western Palestine. According to this verse, Mizraim and Canaan were " brothers " ; *i.e.* Palestine and Egypt were provinces of the same Empire. This was the case only in the time of the Nineteenth Dynasty, the age of Moses (Sayce). It was quite untrue of the time of the Exile when the alleged author of "P" (see p. 106) is said to have lived. The name " Persians " does not occur in the chapter, because in the days of Moses, these did not yet exist.

7. Tribes and places on the African coast of the Red Sea, or on the opposite shore of Arabia.

Sheba. A great commercial state in Southern Arabia. The Queen of Sheba visited King Solomon (I Kings, x).

8. *Nimrod.* Nimrod is a descendant of Ham. It is now established that the original founders of Babylonian civilisation, the Sumerians, were a people of non-Semitic stock.

a mighty one. He acquired dominion and ascendancy by conquest and by the terror he inspired.

9. *a mighty hunter.* lit. " a hero of the chase." The Assyrian monuments often depict monarchs and nobles in the act of hunting.

before the Lord. This phrase is an expression of emphasis, " a very great hunter " ; cf. Jonah III, 5, " Nineveh was a city great unto God," meaning, Nineveh was an exceeding great city.

wherefore it is said. A formula introducing a proverb ;

Casluhim (whence went forth the Philistines), and Caphtorim.

15. And Canaan begat Zidon his firstborn, and Heth ; 16. and the Jebusite, and the Amorite, and the Girgashite ; 17. and the Hivite, and the Arkite, and the Sinite ; 18. and the Arvadite, and the Zemarite, and the Hamathite : and afterward were the families of the Canaanite spread abroad. 19. And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza ; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha. 20. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21. And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born. 22. The sons of Shem ; Elam, and Asshur, and Arpachshad, and Lud, and

18. *Hamathite.* Hamath, in Syria, was at one time the capital of a strong kingdom (Is. XXXVII, 13).

spread abroad. They extended into the territory mentioned in the next verse.

19. The border of the Canaanites was originally within the limits stated in this verse—from Zidon in the North to Gaza in the South, and from Sodom and Gomorrah in the South-east to Lasha in the North-east of Palestine.

22-24. According to this genealogical table, Eber was the great-grandson of Shem ; but he was the ancestor of Abram who is called *Ha-ibri* (XIV, 13). From " Eber " is formed the word " Hebrew," the name by which the Israelites were known to foreign peoples. Special stress is here laid on Eber because he is, through Abram, the ancestor of the people of Israel.

22. *Elam.* The name of a land and people beyond Babylonia and the Persian Gulf—the eastern-most people with which the descendants of Shem were brought into contact. As the Elam of history is Aryan, the correctness of

טו אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹרִים: ס וּכְנַעַן
16 יָלַד אֶת־צִידֹן בְּכֹרוֹ וְאֶת־חֵת: וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי
17 וְאֶת הַגִּרְגָּשִׁי: וְאֶת־הַחִוִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי: וְאֶת־
18 הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי וְאַחַר נָפֹצוּ מִשְׁפְּחוֹת
19 הַכְּנַעֲנִי: וַיְהִי גְּבוּל הַכְּנַעֲנִי מִצִּידֹן בֹּאֲכָה גְרָרָה עַד־עַזָּה
כ בֹּאֲכָה סְדֹמָה וַעֲמֹרָה וְאַדְמָה וּצְבֹיִם עַד־לָשַׁע: אֵלֶּה
בְנֵי־חָם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם בְּגוֹיֵהֶם: ס
21 וּלְשֵׁם יֻלַּד גַּם־הוּא אֲבִי כָל־בְּנֵי־עֵבֶר אֲחִי יֶפֶת הַגָּדוֹל:
22 בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשַׁד וְלוּד וַאֲרָם: וּבְנֵי אֲרָם
23

17. והיא בקמץ 19. וצבוים קרי 23. פתח בסיף

14. *Pathrusim.* The population of Upper Egypt, Pathros.

whence went forth the Philistines. A difficulty arises from the fact that in Deut. II, 23, Amos IX, 7, the Philistines are spoken of as coming from Caphtor, *i.e.* Crete. The explanation may be that there were two immigrations of Philistines, one by way of the Egyptian sea-coast and the other from Crete. They have given their name to the land, "Palestine."

Caphtorim. The inhabitants of Crete.

15. *Zidon his firstborn.* "Firstborn," the oldest settlement of the Canaanites. Zidon, the capital of ancient Phœnicia, stands for the whole country.

Heth. The Hittites, a powerful and warlike nation who held sway in Syria and Asia Minor from 1800 to 900 B.C.E. Wonderful remains of their civilization have been unearthed since the beginning of this century, and their language is now deciphered.

16. *Jebusite.* This tribe dwelt in and around Jerusalem, which was originally known as Jebus.

Amorite. This term is sometimes used to denote all the inhabitants of Canaan before the coming of the Israelites, and sometimes one particular warlike tribe amongst the Canaanites.

Girgashite. One of the peoples driven from Canaan by the Israelites (xv, 21).

17. These tribes, mentioned in this and in the following verse, lived in greater or less proximity to Mt. Lebanon.

Aram. 23. And the sons of Aram ; Uz, and Hul, and Gether, and Mash. 24. And Arpachshad begat Shelah ; and Shelah begat Eber. 25. And unto Eber were born two sons : the name of the one was Peleg ; for in his days was the earth divided ; and his brother's name was Joktan. 26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah ; 27. and Hadoram, and Uzal, and Diklah ; 28. and Obal, and Abimael, and Sheba ; 29. and Ophir, and Havilah, and Jobab : all these were the sons of Joktan. 30. And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east. 31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32. These are the families of the sons of Noah, after their generations, in their nations : and of these were the nations divided in the earth after the flood.*vii

Hul, Gether, Mash. Unidentified localities in Syria.

25. *divided.* By " earth," is meant the population of the earth. The allusion is probably to the scattering of the peoples described in the next chapter.

Peleg. " Division." In Assyrian, *palgu* means " canal " ; and Sayce believes the " division of the land " to refer to the introduction of a system of canals into Babylonia.

26. *Joktan.* Regarded as the progenitor of the Southern Arabs.

Hazarmaveth. The land of Hadramaut, in Southern Arabia.

29. *Ophir.* Famed for its gold (I Kings, IX, 28 and XII).

30. The identification of these Arabian landmarks is uncertain.

24 עוּץ וְחוּל וְגֶתֶר וָמָשְׁ׃ וְאַרְפַּכְשַׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח
כה יָלַד אֶת־עֵבֶר׃ וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג
26 כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יָקְטָן׃ וְיָקְטָן יָלַד אֶת־
27 אַלְמוֹדָד וְאֶת־שֶׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יָרַח׃ וְאֶת־הֲדוֹרָם
28 וְאֶת־אוּזָל וְאֶת־דִּקְלָה׃ וְאֶת־עוֹבָל וְאֶת־אֲבִימָאֵל וְאֶת־
29 שְׁבָא׃ וְאֶת־אוֹפִר וְאֶת־חֲוִילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי
ל יָקְטָן׃ וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בְּאֲכָה סְפָרָה הַר הַקֶּדֶם׃
31 אֵלֶּה בְנֵי־שֵׁם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם לְגוֹיֵהֶם׃
32 אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵהֶם וּמֵאֵלֶּה נִפְרְדוּ
הַגּוֹיִם בָּאָרֶץ אַחַר הַמַּבּוּל׃ פ שניעי

the Biblical view that Elam is a son of Shem was questioned. The French exploration at Susa, however, has shown that the oldest Elamite inscriptions are written in Babylonian, which proves that early Elam was peopled by Semites. Bible critics did not relish the idea of being robbed of one of their stock arguments against the trustworthiness of this chapter. But as they are forced to admit that the statement in regard to Elam is correct, they add : " The fact [that his statement is correct] is not one which the writer of the verse is very likely to have known " (Driver). No clearer proof is needed of the negative dogmatism of Bible critics.

Asshur. Assyria, the most powerful of the Semitic peoples.

Arpachshad. Sayce explains the name as " the territory of the Chasd " (cf. Ur of the Casdim, *i.e.* Chaldæans).

Lud. The Lydians of Asia Minor.

Aram. The Aramæan or Syrian people whose territory included Mesopotamia (" Aram of the two Rivers "). Both the Aramæan people and language were destined to exert great influence in Jewish history.

23. *Uz.* The land where Job lived (Job, I). In Lam. IV, 21, the Edomites are mentioned as dwelling in the land of Uz.

CHAPTER XI

11 1. And the whole earth was of one language and of one speech. 2. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven,

punishment; and that insolence and power were broken by lasting division occasioned by diversity of language.

Quite a different interpretation of this chapter is given by Ibn Ezra: "The purpose of the builders was simply to prevent their becoming separated, and to secure their dwelling together. But as this purpose was contrary to the design of Providence (IX, 1; I, 28) that the whole earth should be inhabited, it was frustrated." The expression "whose top may reach unto heaven" must accordingly be interpreted that that tower was to be of very great height so that it would be visible at a considerable distance and become a rallying point to all people.

1–9. The Building of the Tower

1. *one speech.* Better, "*few words.*" *i.e.* they had but a small vocabulary (Malbim).

plain. The territory of Babylon consisted of an almost unbroken plain.

plain of Shinar. Cf. X, 10. It is more and more coming to be regarded as the cradle of the earliest civilisation.

3. *go to.* "Come" (AJ).

brick. In Babylon, clay-bricks were the material for building.

burn them thoroughly. Bricks were usually sun-dried; but in order to make these more durable, they were put through a process of burning by fire.

slime. Bitumen.

4. *whose top may reach unto heaven.* An exaggerated state-

Cap. XI. יא

יא
א 2 וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים: וַיְהִי בְּנָסְעָם
3 מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם: וַיֹּאמְרוּ
אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה לִשְׂרֵפָה
וַתְּהִי לָהֶם הַלְּבֵנָה לְאָבֶן וְהַחֵמָר הָיָה לָהֶם לַחֹמֶר:
4 וַיֹּאמְרוּ הָבָה | נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמָיִם

3. v. קמץ בזק

Chapter XI. The Tower of Babel and the Diversity of Languages

One explanation of this difficult chapter is that it continues the theme of the preceding section and indicates that the Divine ideal was One Humanity united by one universal language. In view of the division of mankind by diversity of tongue, which has ever been a source of misunderstanding, hostility and war, this chapter answers the question how the original Divinely-ordained unity of language, that indispensable link for the unity of mankind, was lost. Only a great transgression—an enterprise colossal in its insolent impiety and evidencing an open revolt against God—could account for such a moral catastrophe to humanity (Steinthal). Standing symbols of such heathen impiety to the Hebrew mind were the *ziggurats*, the Mesopotamian temple-towers, rising to an immense height as if intended to scale Heaven.

The building of the greatest of these towers was associated with Babylon, the centre of ancient luxury and power. The Rabbis assert that the builders of this Tower of Babel wished to storm the heavens in order to wage war against the Deity; and "as the highest stage in an Assyrian or Babylonian ziggurat was surmounted by a shrine of the Deity, there is perhaps less fancifulness in these words than is often suspected" (Ryle). Jewish legend tells of the godlessness and inhumanity of these tower-builders. If, in the course of the construction of the Tower, a man fell down and met his death, none paid heed to it; but if a brick fell down and broke into fragments, they were grieved and even shed tears—a graphic summing up of heathen civilisation, ancient or modern. Such an enterprise provoked Divine

and let us make us a name; lest we be scattered abroad upon the face of the whole earth. 5. And the Lord came down to see the city and the tower, which the children of men builded. 6. And the Lord said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9. Therefore was the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10. These are the generations of Shem. Shem was an hundred years old, and begat Arpachshad two years after the flood: 11. and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

12. And Arpachshad lived five and thirty years, and begat Shelah: 13. and Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

10–32. From Shem to Abraham

10. *these are the generations.* This new section, leaving Universal History behind, reverts to the main purpose of the First Book of the Torah, which is that of giving a complete account of the founders of the Hebrew race, viz., Abraham, Isaac and Jacob and their children. Abram is traced back through ten successive generations to Shem, the son of Noah.

ה וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃ וַיֵּרֶד יְהוָה
לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃
6 וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם
לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃
7 הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ
8 שְׂפַת רֵעֵהוּ׃ וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ
9 וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃ עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם
בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הֱפִיצָם יְהוָה עַל־פְּנֵי
כָּל־הָאָרֶץ׃ ס

י אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד אֶת־אַרְפַּכְשַׁד
11 שְׁנָתַיִם אַחַר הַמַּבּוּל׃ וַיְחִי־שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד
12 חָמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ ס וְאַרְפַּכְשַׁד
13 חַי חָמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שָׁלַח׃ וַיְחִי אַרְפַּכְשַׁד
אַחֲרֵי הוֹלִידוֹ אֶת־שֶׁלַח שָׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה

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v. 11. קמץ בוץ

ment; cf. Deut. 1, 28, "the cities are great and walled up to heaven."

a name. If they all dwell together, they would be powerful and become renowned.

5. *came down.* So again XVIII, 21. An anthropomorphic expression. The Rabbis deduce from this the rule that a judge should never condemn an offender without first seeing for himself both him and the nature of the offence.

6. *begin to do.* At this early stage in human history, men are led to combine by an unworthy motive. If their design is not frustrated, they might employ their united strength for outrageous purposes. All human effort is both futile and empty, if dictated by self-exaltation, and divorced from acknowledgement of God.

7. *let us go down.* The plural of Majesty, as in 1, 26.

9. *Babel.* This is an instance of popular etymology based on resemblance of sound and is frequently found in Scripture. The Assyrian name for Babel means, "Gate of God."

14. And Shelah lived thirty years, and begat Eber: 15. and Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16. And Eber lived four and thirty years, and begat Peleg: 17. and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years, and begat Reu: 19. and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20. And Reu lived two and thirty years, and begat Serug: 21. and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor: 23. and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah: 25. and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28. And Haran died in the presence of his father Terah in the land of his

towns and a centre of the moon-god worship. Astounding discoveries have in recent years been made, and are still being made, on its ruins. These enable us to have a vivid

14 וַיִּוָּלֶד בָּנִים וּבָנוֹת: ס וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיִּוָּלֶד
טו אֶת־עֵבֶר: וַיְחִי־שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר שָׁלֹשׁ שָׁנִים
16 וְאַרְבַּע מֵאוֹת שָׁנָה וַיִּוָּלֶד בָּנִים וּבָנוֹת: ס וַיְחִי־
17 עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיִּוָּלֶד אֶת־פָּלֶג: וַיְחִי־עֵבֶר
אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה
18 וַיִּוָּלֶד בָּנִים וּבָנוֹת: ס וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה וַיִּוָּלֶד
19 אֶת־רְעוּ: וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת־רְעוּ תֵּשַׁע שָׁנִים
כ וּמָאתַיִם שָׁנָה וַיִּוָּלֶד בָּנִים וּבָנוֹת: ס וַיְחִי רְעוּ שְׁתַּיִם
21 וּשְׁלֹשִׁים שָׁנָה וַיִּוָּלֶד אֶת־שְׂרוּג: וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ
אֶת־שְׂרוּג שֶׁבַע שָׁנִים וּמָאתַיִם שָׁנָה וַיִּוָּלֶד בָּנִים וּבָנוֹת:
22 ס וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה וַיִּוָּלֶד אֶת־נָחוֹר: וַיְחִי שְׂרוּג
23 אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר מָאתַיִם שָׁנָה וַיִּוָּלֶד בָּנִים וּבָנוֹת:
24 כה ס וַיְחִי נָחוֹר תֵּשַׁע וְעֶשְׂרִים שָׁנָה וַיִּוָּלֶד אֶת־תָּרַח: וַיְחִי
נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת־תֶּרַח תְּשַׁע־עֶשְׂרֵה שָׁנָה וּמְאַת
26 שָׁנָה וַיִּוָּלֶד בָּנִים וּבָנוֹת: ס וַיְחִי־תֶרַח שִׁבְעִים שָׁנָה
27 וַיּוֹלֶד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן: וְאֵלֶּה תּוֹלְדֹת תֶּרַח
תֶּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד
28 אֶת־לוֹט: וַיָּמָת הָרָן עַל־פְּנֵי תֶּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ

16. *Peleg*. See x, 25. The descendants of Peleg were omitted from the former chapter because they were to be mentioned here.

26. *Abram*. The name was in common use at Babylon. "Abi-rama" is a witness to a Babylonian deed long before the days of Abraham.

28. *in the presence of*. During his father's life-time.

Ur of the Chaldees. Usually identified with Mugheir, a town on the Euphrates some distance east of its junction with the Tigris. The name Ur occurs in the inscriptions in the form Uru, which was one of the old Babylonian royal

JAVAN
HITTITES
Haran
PADAN ARAM
(ARAM NAHARAIM)
ASSYRIA
Nineveh
MEDIA
36
Kittim
(Cyprus)
ARAM
SYRIA
Hamath
Chaboras
MESOPOTAMIA
Tigris
Euphrates
PERSIA
ELAM
MEDITERRANEAN SEA
(GREAT SEA)
Zidon
Tyre
Damascus
Accad
Babylon
Susa
CANAAN
Jordan
32
Shechem
KEDAR
SHINAR
BABYLONIA
Jericho
AMMON
Jerusalem
EGYPT
Hebron
MOAB
Zoan
Beersheba
Sodom
MIZRAIM
GOSHEN
Ur of the Chaldees
Wilderness of Sinai
Mt. Seir
EDOM
UZ
On
Memphis
AMALEKITES
Elath
MIDIAN
Nile
Gulf of Akaba
ARABIA
WESTERN ASIA
(TIMES OF ABRAHAM AND CYRUS)
English Miles
0 50 100 200

מפטיר 29 בְּאוּר כַּשְׂדִּים: וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אֵשֶׁת־
אַבְרָם שָׂרַי וְשֵׁם אֵשֶׁת־נָחוֹר מִלְכָּה בַּת־הָרָן אֲבִי־מִלְכָּה
ל 31 וַאֲבִי יִסְכָּה: וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד: וַיִּקַּח תֶּרַח
אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרָן בֶּן־בְּנוֹ וְאֶת שָׂרַי כַּלָּתוֹ
אֵשֶׁת אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אַרְצָה
32 כְּנַעַן וַיָּבֹאוּ עַד־חָרָן וַיֵּשְׁבוּ שָׁם: וַיִּהְיוּ יְמֵי־תֶרַח חָמֵשׁ
שָׁנִים וּמָאתַיִם שָׁנָה וַיָּמָת תֶּרַח בְּחָרָן׃

ס"ן כוורה v. 32.

picture of contemporary life in the native city of Abraham; see *The Excavations at Ur and the Hebrew Records*, by C. Leonard Woolley, 1929.

Chaldees. Is often used in the Bible as a synonym for Babylonians.

Sarai. The personal names "Sarai" and "Nahor" also occur in Babylonian inscriptions.

Milcah. The importance of mentioning her lies in the fact that she was the ancestress of Rebekah, the mother of Isaac (XXIII, 20, XXIV, 15).

Iscah. This name does not elsewhere occur in Scripture. It is the basis for the Shakespearian name, Jessica.

31. *they went forth with them.* This verse records the outward fact of the migration of Abraham's family from Babylon towards Canaan. The inward spiritual meaning is given in next chapter.

Haran. A town on the highway from Mesopotamia to

University of Southern Californ

nativity, in Ur of the Chaldees.* m 29. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30. And Sarai was barren; she had no child. 31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32. And the days of Terah were two hundred and five years: and Terah died in Haran.

the West; the converging point of the commerical routes from Babylon in the South, Nineveh in the East, and Damascus in the West.

32. The death of Terah did not take place till sixty years after Abram had left Haran; but it is recorded here to complete the story of Terah and thus concentrate on the life of Abram.

For the Lesson from the Prophets, Isaiah LIV, 1–LV, 5. (*Sephardim:* Isaiah LIV, 1–10), *see* The Haftorahs, p. 444.

purpose, and lacking in reverence and restraint. Not so the terse, direct and simple Hebrew narrative. Instead of the quarrelsome, deceitful, vindictive pack of Babylonian deities, false to one another and false to men, we have in the Hebrew account, the One and Supreme God—holy and righteous in His dealings with man. Unlike its Babylonian counterpart, the Hebrew Deluge is a proclamation of the eternal truth that the basis of human society is justice, and that any society which is devoid of justice deserves to perish, and will inevitably perish. Noah is saved, not through celestial caprice or favouritism, not because he was "superlatively clever," but because he was righteous and blameless in a perverse generation; a man who was worthy of God's approval, as well as of inaugurating a new era for humanity. An impassable gulf separates the Biblical and the Babylonian Deluge stories. This infinite ethical *difference* between them is recognised even by those who are otherwise hostile to the Bible. "The Biblical story of the Deluge possesses an intrinsic power to stir the conscience of the world, and it was written with this educational and moral end in view. Of this end, there is no trace in the Deluge records outside the Bible" (A. Jeremias).

In its Babylonian form, Assyriologists tell us, the story seems to have been reduced to writing as early as the days of Abraham. It must have been known in substance to the children of Israel in Canaan and later in Egypt. But in the form in which, under God's Providence, the Patriarchs transmitted it to their descendants, it was free from all degrading elements, and became an assertion of the everlasting righteousness of the One God. "The Babylonian parallel only serves to bring out the unique grandeur of Israel's God-idea, which could thus purify and transform the most uncongenial and repugnant features of the ancient Deluge tradition" (Gunkel).

Additional Note D

ARE THERE TWO CONFLICTING ACCOUNTS OF CREATION AND THE DELUGE IN THE BIBLE?

All those scholars who are followers of what is called "Higher Criticism" maintain that the account of the Flood in the Bible was written much later than Moses. In the

Additional Note C

THE DELUGE AND ITS BABYLONIAN PARALLEL

Flood stories are very numerous, and are found in every part of the world. But these are of little or no interest to the Bible student or to the modern reader. The Babylonian parallel to the Biblical account of the Deluge, however, stands in a class by itself. Both the resemblances and the differences of the two accounts are of great importance for the understanding and proper appreciation of the Bible narrative.

The Babylonian story is as follows: The gods in council decide to send a Flood upon the earth. One of the gods, Ea, who was present at the council, resolves to save his favourite Utnapishtim—this is the name of the Babylonian Noah. He warns him of the impending danger and at the same time commands him to build a ship. He also furnishes the "superlatively clever one," Utnapishtim, with a misleading pretext to offer his contemporaries when questioned as to the reason for his building the ship. (In the Rabbinical legend, Noah during the years of the ship's construction, is a preacher of repentance. "Turn from your evil ways and live," is his admonition to his fellow men.) When the ship is built, Utnapishtim fills it with his possessions, his family, dependants, including artisans, together with domestic and wild animals. He then enters it himself and closes the door behind him. The storm rages for six days and nights, till all mankind are destroyed, and the very gods "cowered in terror like dogs." On the seventh day, he sends out a dove, which comes back to him. And then he lets go a raven which does not return. On this, Utnapishtim released all the animals; and leaving the ship, offered a sacrifice. "The gods gathered like flies over the sacrifice." The dieties then began to quarrel; but eventually Utnapishtim is blessed, and is received into the society of the gods.

The resemblances between this Babylonian story and the Biblical account lie on the surface. To mention only a few features common to both: the whole human race is doomed to destruction; one man with his dependants and animals is saved in a ship; the episode of the dove and raven; and after leaving the ship, the man offers sacrifices and receives Divine blessings.

Of far greater significance, however, are the differences between the two accounts. The Babylonian story is unethical and polytheistic, devoid of any uniform or exalted

it does not describe the coming into existence of the sun, moon and stars, of the seas and their inhabitants. Even Heaven and earth are mentioned only indirectly, in an introductory phrase. Genesis II, 4–25 pre-supposes Gen. I, supplements it, and is unintelligible without it. The proposed distinguishing of the two sources by the use of the different Divine Names fails at the very start. *Elohim* they declare to be exclusively used by the Priestly writer of Gen. I ; and *Adonay* to be the Divine Name used only by the supposed Prophetic writer to whom they assign Gen. II, 4–15 ; *and yet Elohim occurs* 20 *times together with Adonay in Gen.* II, 4–25 and in Chap. III, which is also held by them to be Prophetic." The Critics attempt to get over this difficulty by stating that Elohim has here been interpolated by the " redactor " 20 times in one chapter. But then, in the conversation between Eve and the serpent, Elohim without Adonay is used ! Is this too an interpolation ?

As explained in the comment on II, 4, the alternate, or combined, use of Elohim and Adonay for the Name of God presents no difficulty whatsoever. Their employment varies according to the nature of the context. Thus, in connection with the creation of the Universe at large (Genesis I), the Divine Name employed is *Elohim*. In God's merciful relations with human beings, however, (Gen. II, 4–25), He is spoken of as *Adonay*, Lord. There is nothing strange or out of the way in such usage. In English, we choose words like Deity, Supreme Being, Almighty, God, Lord, according as the subject and occasion demand. *One and the same writer*, may at various times use any one of these English terms for the Divine Being. The nature of the context decides what Divine Name is employed. In the same way, different Divine Names in the Hebrew text do not argue a diversity of writers, but simply that the Divine Name has each time been selected in accordance with the idea to be expressed. Dr. David Hoffmann of Berlin, and especially Prof. W. H. Green in his *The Unity of the Book of Genesis*, have examined each and every instance of the use of these Names throughout Genesis, and have shown the exact appropriateness of each Name to the subject matter in which it occurs.

B. No more are there two distinct accounts of the Deluge than there are two accounts of Creation. Here, too, the Divine Name " test " fails completely. One example will suffice. " And they that went in, went in male and female

face of all archæological evidence to the contrary, they maintain that the art of writing, was not known in Israel before the days of David. Like all primitive nations, Israel had bards and singers who recited and composed legends and tales concerning the exploits of the ancestral heroes; and in the course of centuries, these early legends and tales of Israel assumed a fixed literary form in two distinct collections. They call one of these supposed "collections" E, because the Divine Name used in it is *Elohim* (rendered in English by GOD), and allege that it arose in the Prophetic circles of Northern Israel in the ninth pre-Christian century. The other collection they call J, because, they say, it regularly employs the Divine Name which is read as *Adonay* (translated into English by the word LORD), and they declare it arose in the Prophetic circles of Judaea in the eighth pre-Christian century. A third document (Deuteronomy), they tell us, arose in the reign of King Josiah; and on the return from Exile, a fourth portion of the Torah came into existence, the Priestly Document, which they call P. As these distinct documents, however, E, J, D, and P, do not exist separately or even side by side, we are asked to believe that at various stages in Israel's history, these different parts have been combined and edited by a succession of "redactors." We shall elsewhere in the course of this commentary show the utter baselessness of this revolutionary view of Israel's history and religion. At this place, we shall examine the principal reasons which the critics assign for the division of the text of the Torah into what they call its "original elements." These reasons are: (*a*) the alleged diversity in the use of Divine Names; and (*b*) supposed discrepancies in statement between the various "sources." And nowhere in the Pentateuch, they hold, are these differences in Divine Names and in details of statement more evident than in the chapters dealing with the Creation and the Deluge. These sections, therefore, should afford the best test to prove the tenability, or otherwise, of the claims of the Bible critics.

A. Genesis, chapters I and II are supposed to contain two distinct accounts of Creation. Genesis, chapter I–II, 3 is called P—the Priestly account, and is supposed to be post-exilic; whereas Genesis, chapter II, 4–25 is the Prophetic account, E, and is stated to be some three centuries earlier.

But, *are* there two accounts of Creation? Can Genesis II, 4–25, honestly be considered as such? Unlike Chapter I,

the sending forth of birds, and the later building of an altar and the offering of sacrifices. This is unanswerable testimony to the unity of the Scriptural Deluge account.

The procedure of the critics in connection with the Creation and Deluge chapters is typical of their method throughout. It justifies the protest of the late Lord Chancellor of England, the Earl of Halsbury—an excellent judge of evidence—who in 1915 found himself impelled to declare :—" For my own part I consider the assignment of different fragments of Genesis to a number of wholly imaginary authors great rubbish. I do not understand the attitude of those men who base a whole theory of this kind on hypotheses for which there is no evidence whatsoever." A generation before the Earl of Halsbury, the historian Lecky gave expression to a similar judgment, in the following words : " I may be pardoned for expressing my belief that this kind of investigation is often pursued with an exaggerated confidence. Plausible conjecture is too easily mistaken for positive proof. Undue significance is attached to what may be mere casual coincidence, and a minuteness of accuracy is professed in discriminating between different elements in a narrative which cannot be attained by mere internal evidence."

Whenever *external* evidence comes to light, as in the case of the Babylonian version of the Deluge, or, as we shall see later, in the case of the discovery of the Babylonian Code of Laws—the arbitrary and purely fictitious nature of the critical theories becomes patent to all.

Additional Note E

ABRAHAM

I

Mankind descending from Adam became hopelessly corrupt and was swept away by the Deluge. Noah alone was spared. But before many generations pass away, mankind once again becomes arrogant and impious, and moral darkness overspreads the earth. "And God said *Let Abraham be*—and there was light," is the profound saying of the Midrash. In many a beautiful legend, the Rabbis recount how Abraham refused to walk in the way of the Tower-builders, and broke away from the debasing heathenism of his contemporaries. In his early childhood

of all flesh, as God (Elohim) commanded him; and the Lord (Adonay) shut him in" (VII, 16). As the Bible critics declare this verse to be written by P, it ought to contain only Elohim; and yet we have Elohim followed by *Adonay!* The critics are compelled by their theory to assign the "offending" words to J, although the whole context belongs to P. Those who are not critics find, of course, no difficulty here: Adonay is used, because "the Lord (Adonay) shut him in" describes a merciful action. In face of such a combined use of both Elohim and Adonay as we have here, and in Genesis II, the test of the Divine Name surely breaks down.

Equally baseless is the argument triumphantly brought forward that there is a striking descrepancy of statement in the directions given to Noah, which descrepancy compels the assumption of two distinct accounts. Noah is first told (VI, 19) to take into the ark two each of all animals; whereas, in the next chapter, he is told to take two of all animals, but *seven* of all clean beasts! The answer is plain: VI, 19 does not say that *only* two shall be taken from each kind. The first is a general command; whereas the second command at the moment of entering the ark is more specific, and directs that of the clean domestic animals of Noah that were to serve him for food and later for sacrifices, he was to take seven of each. Such general statements (כלל) followed by a statement giving specific details (פרט), is the rule in Scripture. Thus, the opening verse of Gen. I, "In the beginning God created the heavens and the earth," is a general statement. This is followed by a whole series of supplementary specific statements, giving the details of creation. Yet there certainly is no contradiction between the general statement that back of the whole Universe is a Creator, and the remainder of the chapter describing the various creative acts. The same rule of general and specific statement obtains in connection with the command to Noah.

But the utter falsity of the critical theory is proved by the Babylonian version itself. The Babylonian version is in agreement with the Bible account *as an undivided whole.* There are special points of agreement between it and the portions assigned to P; such as, the precise instructions for building the ark, and the statement that the ark rested on a mountain, etc. There are also special points of agreement between it and the portions assigned to J, such as,

with ourselves, having their faults and excellencies. "Abraham is the 'Friend of God.' He is nothing more; but he is nothing less. In him was exemplified the fundamental truth of all religion, that God has not deserted the world; that His work is carried on by His own chosen instruments; that good men are not only His creatures and His servants, but His friends" (Stanley).

With the Patriarchs, we leave the dim, Primeval world and enter the full daylight of historical times. Even a generation ago, Bible critics looked upon the Patriarchal stories in Genesis as a tissue of fabrications, at best as legends, but in no case as authentic history. No theory was too fantastic, or too blasphemous, to be put forward as a serious explanation of the narrative. One critic declared Abraham to be a "free creation of unconscious art"; another turned him into a "fetish stone"; a third identified him with the "starry heavens"; and a fourth made of him "a sacred locality." One of the greatest of these Bible critics (Dillmann), who at one time shared those preposterous views, eventually felt himself impelled to state "we have no right to explain these Genesis narratives as pure fiction. They rest in essentials on sound historical recollection." This view is now that of all responsible students of the Bible. "The patriarchal period has been so illumined by recent discoveries," says the author of the commentary on "Genesis" in the *International Critical Series*, "that it is no longer possible to doubt its substantial historicity. Contemporary documents reveal a set of conditions into which the patriarchal narratives fit perfectly, and which are so different from those prevailing under the monarchy that the situation could not possibly have been imagined by an Israelite of that age" (John Skinner). The words of the Psalmist, "Truth shall spring out of the earth," have become literally fulfilled, and the very stones of the Nile and the Euphrates valleys, of Palestine, and Asia Minor, have given their decisive testimony in vindication of the Torah. "We have travelled far from the time when scholars attempted to turn the Patriarchs into mythical beings. To-day that attempt itself almost appears mythical" (Prof. D. H. Müller).

one night, he looked at the stars under the clear Mesopotamian sky, and felt, " These are the gods ! " But the dawn came, and soon the stars could be seen no longer when the sun rose. " This is my god, him will I adore ! " he exclaimed. But then the sun set, and he hailed the moon as his deity. When in turn the moon was obscured, he cried out : " This, too, is no god ! There must be One who is the Maker of Sun, Moon and Stars." Having gradually reached the momentous conviction that the Universe is the work of One Supreme Being who is the God of righteousness, he endeavours to open the eyes of others to the folly and idol-worship, and becomes the Preacher of the True Faith. In his father's house, the legend continues, there stood one great idol and a large number of smaller ones. Abraham broke all the smaller ones and then placed the hammer in the hand of the big idol. " They quarrelled among themselves," he later explained to his dumbfounded father, " and the big one thereupon took a hammer and shattered them all. Behold, it is still in his hands ! " " But there is no life and power in them to do such things," his father answered in rage. " Why then dost thou serve them ? Can they hear thy prayers when thou callest upon them ? " was the reply. Abraham was thereupon haled before the ruler of Babylon, Nimrod, who cast him into a fiery furnace (whence the name of the city " Ur," which means *fire*). An angel of God rescues him unhurt from its devouring flames (Midrash). Abraham the idol-wrecker is the father of that People which was to shatter all idolatries ; which was to suffer all things, endure all things, and survive all things in its defiance of despotisms of the body and soul ; which was to succeed in turning the course of history by the perpetuation of true religion for the children of men. The call of Abraham is the beginning of the higher spiritual life of humanity.

II

With Abraham, the nature of the Book of Genesis changes. Hitherto, in its first eleven chapters, it gave an account of the dawn of the world and of human society. The remainder of the Book is the story of the founders of the People whose destiny, in the light of God's purpose, forms the main theme of Scripture. These founders of the Jewish People are not divine of semi-divine beings, as is the case with the mythical heroes of Greece, Rome or the Teutonic nations. They are purely human personalities, just normal men, of like passions

III. LECH LECHA

CHAPTER XII

12 1. Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee: 2. and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3. and I will bless them that bless thee, and him that curseth

2. *I will bless thee.* With all good.

make thy name great. Although at first he would be unknown, a stranger in a strange land.

be thou a blessing. These words contain the ideal which Abram was to set himself, to become a blessing to humanity by the beneficent influence of his godly life and by turning others to a knowledge of God. With the change of one vowel, says the Midrash, the Hebrew word for "blessing" means "spring of water." Even as a spring purifies the defiled, so do thou attract those who are far from the knowledge of God and purify them for their Heavenly Father. And such has indeed been the role played by the children of Abraham on the stage of human history. "The Jew is that sacred being," says Tolstoy, "who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions."

3. *I will bless.* They who follow Abram's teachings will like him enjoy God's favour.

him that curseth thee. "The story of European history during the past centuries teaches one uniform lesson. That the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered—and that the nations that have tortured and oppressed him have written out their own curse" (Olive Schreiner).

all the families of the earth be blessed. Israel shall be "a light of the nations" (Isa. XLII, 6). Through him, all men were to be taught the existence of the Most High God, and the love of righteousness, thereby opening for themselves

CAP. XII. יב

יב 3 ג פ פ פ

א וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית
2 אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ: וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ
3 וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה: וַאֲבָרְכָה מְבָרֲכֶיךָ וּמְקַלֶּלְךָ

III. LECH LECHA

(CHAPTERS XII–XVII)

HISTORY OF THE PATRIARCHS

(a) ABRAHAM

CHAPTERS XII, 1–XXV, 18

CHAPTER. XII. THE CALL OF ABRAHAM, V. 1–9

1. *out of thy country.* "In this land of idol worship thou art not worthy to rear sons to the service of God" (Rashi) —the evil surroundings would contaminate them. The Midrash explains that the command was issued for the benefit of his fellow-men. "When a flask of balsam is sealed and stored away, its fragrance is not perceptible; but, opened and moved about, its sweet odour is widely diffused."

thy country . . . thy kindred . . . thy father's house. These are the main influences which mould a person's thoughts and actions. The words also indicate the severity of the trial which was being imposed upon him. He was to cut himself completely adrift from all associations that could possibly hinder his mission. A similar "call" comes to Abraham's descendants in every age and clime, to separate themselves from all associations and influences that are inimical to their Faith and Destiny.

thy country. Babylonia, which was then the most powerful empire in the world, with a highly developed city-civilisation, commercial society and literary culture.

land that I will shew thee. The destination of the journey is not specified, to increase the test of Abram's faith in the Divine call. He was to follow whithersoever the will of God would direct him.

thee will I curse: and in thee shall all the families of the earth be blessed. 4. So Abram went, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6. And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land. 7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar

wins over an idolater to the service of God is as though he had created him anew.

6. *Shechem.* The modern Nablus, 30 miles N. of Jerusalem. It is one of the oldest cities of Palestine.

Terebinth of Moreh. Some translate, "the directing terebinth," *i.e.* the oracular tree held sacred by the tree-worshipping Canaanites. Such trees were attended by priests, who interpreted the answers of the oracle to those who came to consult it. The terebinth (or turpentine-tree) grows to a height of from twenty to forty feet, and may therefore well have served as a landmark.

the Canaanite was then in the land. *i.e.* was already in the land. "Before the age of Abraham, the Canaanites had already settled in the lowlands of Palestine—Canaan, be it noted, signified Lowlands" (Sayce). The interpretation of this verse as meaning that the Canaanites were *at that time* in the land, but were no longer so at the time when Genesis was written (an interpretation which misled even Ibn Ezra), is quite impossible. The Canaanites formed part of the population down to the days of the later Kings.

7. *unto thy seed.* In spite of its possession by the warlike and racially alien Canaanites (x, 6).

4 אָאֹר וּנְבָרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר
דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים
ה וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן: וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ
וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־
הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ
6 אַרְצָה כְּנָעַן: וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד
7 אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ: וַיֵּרָא יְהוָה אֶל־אַבְרָם
וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה

v. 5. קמץ בזק

the same treasury of blessings which he enjoyed. "The germ of the idea underlying the fuller conception of a Messianic Age was in existence from the time of the founders of the race of Israel. *In thy seed shall all the families of the earth be blessed*, was the promise given both to Abraham and Isaac. It was a promise that reached far beyond the lifetime of each, farther than the limits of the temporal kingdom their descendants founded; that has obtained but partial fulfilment up to our time, and looks for fullest realisation to that future towards which each of us in his measure may contribute his share" (S. Singer).

4. *as the Lord had spoken.* In obedience to the Heavenly voice, he leaves the land of his birth and all the glamour and worldly prosperity of his native place; he becomes a pilgrim for life, enduring trials, famines, privations; wandering into Canaan as a sojourner, into Egypt as a refugee, and back again into Canaan—all for the sake of humanity, that it might share the blessing of his knowledge of God and Righteousness.

Lot went with him. Lot was a mere follower, and does not seem to have been inspired with the same ideals as prompted Abram's departure.

8. *their substance.* Their worldly goods, movable property.

the souls. i.e. their slaves and dependents. The Rabbis take the word "souls" to mean the proselytes whom Abram made among the men, and Sarai among the women. These converts became subservient to God's law and followed their master in his spiritual adventure.

gotten. lit., "made"; for, declare the Rabbis, he who

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8 הַנִּרְאָה אֵלָיו: וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט
אָהֳלָה בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה
9 וַיִּקְרָא בְּשֵׁם יְהוָה: וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה: ס
י וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי־כָבֵד
11 הָרָעָב בָּאָרֶץ: וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרָיְמָה וַיֹּאמֶר
אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה יְפַת־מַרְאֶה אָתְּ:
12 וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ
13 אֹתִי וְאֹתָךְ יְחַיּוּ: אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי

8. *Bethel.* In Central Palestine, the modern Beitin, 10 miles N. of Jerusalem. The place is here called by the name given to it by Jacob, XXVIII, 19.

Ai. Probably the modern Haiyan, about two miles E. of Bethel.

called upon the name of the Lord. The Targum renders, "and prayed in the name of the Lord." He proclaimed the knowledge of the true God (Talmud). He had the moral courage to preach his conception of God and duty in the very face of the soul-degrading ideas of divine worship and human duty held by the peoples then inhabiting Canaan.

9. *going on still.* The Hebrew indicates travelling by stages, after the manner of nomads.

the south. Or, "the Negeb," the name by which the Southern district of Judah is known. The Midrash explains that Abram was being drawn towards the city of Jerusalem, which is in the south of Palestine.

10–20. Abram in Egypt

10. *a famine in the land.* Owing to the scarcity of rivers and lack of irrigation, the country was subject to famine if the rainy seasons failed. Palestine nomads would then seek safety in Egypt. A famine drove Abram to Egypt, and the same cause was again to bring his descendants to that land. As the Rabbis say, "The lives of the Patriarchs foreshadow the story of their descendants."

to sojourn there. For a temporary stay only.

12. *they will kill me.* To kill the husband in order to possess himself of his wife seems to have been a common

unto the Lord, who appeared unto him. 8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. 9. And Abram journeyed, going on still toward the South.

10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land. 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12. and it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13. Say, I pray thee, thou art my sister: that it may be well with me for

royal custom in those days. A papyrus tells of a Pharaoh who, acting on the advice of one of his princes, sent armed men to fetch a beautiful woman and make away with her husband. Another Pharaoh is promised by his priest on his tombstone, that even after death he will kill Palestinian sheiks and include their wives in his harem.

13. Once or twice Abram falls a prey to fear and plays with the truth in order to preserve his life. Though merely an episode with him, natural enough in an ordinary man, it is quite unwôrthy of his majestic soul. It is the glory of the Bible that it shows no partiality towards its heroes; they are *not* superhuman, sinless beings. And when they err—for "there is no man on earth who doeth good always and sinneth never"—Scripture does not gloss over their faults. The great Jewish commentator Nachmanides refers to Abram's action as "a great sin."

my sister. The statement was partly true; see on xx, 12.

thy sake, and that my soul may live because of thee.* ii 14. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15. And the princes of Pharaoh saw her, and praised her to Pharaoh: and the woman was taken into Pharaoh's house. 16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels. 17. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19. Why saidst thou, She is my sister? so that I took her to be my wife: now therefore behold thy wife, take her, and go thy way. 20. And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.

18. *what is it that thou hast done unto me?* "Pharaoh, justly incensed with Abram, sternly reproves him and dismisses him with abruptness." This is the usual non-Jewish comment on this verse. Yet Pharaoh, in whose land the husband of a beautiful wife was in danger of being murdered so that the wife be taken into the royal harem, was hardly justified in his moral indignation towards Abraham. Pharaoh's was largely the blame for the short, coming on the part of the Patriarch.

שני 14 בַּעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ׃ וַיְהִי כְּבוֹא אַבְרָם מִצְרַיְמָה
טו וַיִּרְאוּ הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד׃ וַיִּרְאוּ
אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתֻּקַּח הָאִשָּׁה
16 בֵּית פַּרְעֹה׃ וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי־לוֹ צֹאן־וּבָקָר
17 וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחֹת וַאֲתֹנֹת וּגְמַלִּים׃ וַיְנַגַּע יְהוָה ו
אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרַי אֵשֶׁת
18 אַבְרָם׃ וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי
19 לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא׃ לָמָּה אָמַרְתָּ אֲחֹתִי
הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ׃
כ וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־
כָּל־אֲשֶׁר־לוֹ׃

that it may be well with me. He would escape death. The same thought is repeated in the following clause.

my soul may live. The Heb. idiomatic way of saying, "I may live."

14. *very fair.* Sarai was then in middle age, and apparently had retained her youthful beauty.

15. *Pharaoh.* The Heb. transcription of *Pr-'o* the Egyptian title of the king of the country. It signifies "Great House." The statement of some writers that the title did not come into use till much later is inaccurate. In the days of the Nineteenth Dynasty, the age of Moses, the word is the usual reverential designation of the King.

16. *entreated.* *i.e.* "treated."

and he had. And he came to have. In this verse we have enumerated what was then considered true wealth. Note the omission of silver and gold; cf. Job. 1, 3.

17. *plagued.* A mysterious sickness fell upon Pharaoh and his house, which aroused suspicion and led to enquiries that resulted in the discovery of the truth (Driver). According to the Rabbis, the nature of the plague was such as to constitute a safeguard to Sarai's honour.

and his house. *i.e.* his household.

CHAPTER XIII

13 1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2. And Abram was very rich in cattle, in silver, and in gold. 3. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai; 4. unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.*iii 5. And Lot also, which went with Abram, had flocks, and herds, and tents. 6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. 9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. 10. And Lot lifted up his

for we are brethren. i.e. kinsmen. Strife would be especially unseemly among relations.

9. *the whole land before thee.* Although the Canaanites and the Perizzites inhabited the country, there are several unoccupied sites available. In the interests of peace, Abram waives his right, as the elder, to make the selection, and allows Lot to choose in which direction he would go.

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Cap. XIII. יג

יג
א וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ
2 הַנֶּגְבָּה: וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב: וַיֵּלֶךְ
3 לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם
4 אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי: אֶל־מְקוֹם הַמִּזְבֵּחַ
שלישי אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה:
ה וְגַם־לְלוֹט הַהֹלֵךְ אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהָלִים:
6 וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב
7 וְלֹא־יָכְלוּ לָשֶׁבֶת יַחְדָּו: וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם
וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ:
8 וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ וּבֵין
9 רֹעַי וּבֵין רֹעֶיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ: הֲלֹא כָל־הָאָרֶץ
לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאִימְנָה וְאִם־הַיָּמִין

Chapter XIII. Abram and Lot

1. *Lot with him.* Lot is here explicitly named because of the incident which follows.

2. *rich.* lit. "heavy," *i.e.* laden with possessions.

3. *and he went on his journeys.* The Heb. implies that he travelled by stages, covering much the same ground as on the outward journey.

4. *at the first.* Rashi renders: "Unto the place of the altar which he had made there at the first, and where Abram had called on the name of the Lord." See xii, 8.

6. *not able to bear them. i.e.* there was insufficient pasturage and water for their numerous herds.

7. *the Canaanite and the Perizzite dwelt then in the land.* This seemingly superfluous clause explains how so large a tract of country could not supply sufficient pasturage for the flocks of Abram and Lot. The older inhabitants would naturally have taken possession of the fertile districts.

8. *no strife.* Abram's conduct is both self-denying and peace-loving.

eyes, and beheld all the Plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar. 11. So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom. 13. Now the men of Sodom were wicked and sinners against the Lord exceedingly. 14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: 15. for all the land which thou seest, to thee will I give it, and to thy seed for ever.

saphon
egeb
edem
ram
hqeh
kor

dwell amongst them. The material attractions of the locality overbore his fear of moral contamination. This statement also prepares us for their destruction narrated in Chap. XIX.

wicked and sinners. Wicked—heartless and inhuman in their dealings with their fellowmen; and sinners—abandoning themselves to nameless abominations and depravities.

against the Lord. Their immoral conduct was an offence to God.

14. *Lot was separated from him.* God chose that moment to renew His assurance to Abram, because he may then have been depressed by the departure of his nephew whom, in default of a son, he had regarded as his probable heir, through whom the Divine promise was to be fulfilled.

from the place where thou art. The spot near Bethel where he was standing commands a wonderful view of the whole country. Travellers speak in glowing terms of the panorama which this holy place affords.

15. *for ever.* "It will be theirs for ever, even though they may not always be in possession of it; even as it was

י וַאֲשְׁמְאִילָה: וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן
כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי ׀ שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה
11 כְּגַן־יְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֲכָה צֹעַר: וַיִּבְחַר־לוֹ לוֹט אֵת
כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו:
12 אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל
13 עַד־סְדֹם: וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד: וַיהוָה
14 אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ
וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה
טו וָיָמָּה: כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה

10. *the Plain of Jordan.* lit., "the circle of the Jordan," is the specific name for the land on both sides of the lower Jordan valley. "A large part of this valley is of exuberant fertility . . . Wherever water comes, the flowers rise to the knee, and the herbage to the shoulder" (G. A. Smith).

well-watered. By the Jordan and its tributaries,

like the garden of the Lord. *i.e.* Eden and its river (II, 10).

like the land of Egypt. Watered by the Nile.

as thou goest unto Zoar. Better. *as thou comest unto Zoar.* This is one of the Mosaic "touches" in Genesis (Naville). Zoar is *not* the town near Sodom. It is the name of an ancient Egyptian frontier fortress. *Speaking to men who had come out of Egypt*, Scripture compares the fertility of the Plain of Jordan to the verdure and richness of Egypt "as thou comest unto Zoar," on the edge of the barren desert and sands.

11. *Lot chose him all the Plain of Jordan.* "He chose the rich soil, and with it the corrupt civilisation which had grown up in the rank climate of that deep descent; and left to Abraham, the hardship, the glory, and the virtues of the rugged hills, the sea-breezes, and the inexhaustible future of Western Palestine" (Stanley).

12. *in the land of Canaan.* *i.e.* the remainder of the land.

13. *men of Sodom.* The fertility of the soil, with the luxurious and enervating character of the climate, rapidly developed the sensual vices of this early civilised but depraved race; cf. Ezek. XVI, 49f. For all that, Lot was willing to

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. 18. And Abram moved his tent, and came and dwelt by the terebinths of Mamre, which are in Hebron, and built there an altar unto the Lord.*iv

CHAPTER XIV

14 1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

one strong centralised empire, defeated the Elamites, and extended his rule to the shores of the Mediterranean. He undertook the codification of Babylonian law, and his Code was rediscovered at the beginning of this century. The date of his reign is 1945–1902 before the Christian era. The final consonant in the Heb. form of the name probably corresponds to the ending *el*, "God," in Biblical names.

Shinar. The Targum reads "Babylon"; it seems to have been one of the Egyptian names for Babylonia. The word may possibly be identical with Sumir; see on x, 10.

Arioch, king of Ellasar. i.e. Eriaku, king of Larsa, midway between Babylon and the mouth of the Euphrates.

Chedorlaomer. A Hebraised form of Kudur, "servant of," and Lagamar, the name of an Elamite deity.

Elam. See on x, 22. It was at this time in possession of Babylonia, and therefore, also of Canaan which was under Babylonian supremacy.

Tidal, king of Goiim. Tudghula of the cuneiform texts, who was king of the "hordes" of Northern Kurdish nations mentioned from time to time in the inscriptions as invading Assyria (Sayce). Some explain Goiim as the Heb. form of Gutium, Kurdistan.

16 וּלְזַרְעֲךָ עַד־עוֹלָם: וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר ׀
אִם־יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה:
17 קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה:
18 וַיֶּאֱהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן
וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה: ם רביעי

Cap. XIV. יד

יד
א וַיְהִי בִימֵי אַמְרָפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָּסָר

בתביר v. 18.

given to Abraham, without his being in actual possession of it" (S. R. Hirsch).

16. *as the dust.* "As the dust of the earth extends from one end of the world to the other, so will thy seed be dispersed throughout all lands. And as the dust causes even metals to decay but itself endures, so will all worshippers of idolatry perish, but Israel will continue forever" (Midrash.)

17. *arise, walk through the land.* The act of walking through the land was a legal formality denoting acquisition.

18. *Hebron.* Josephus speaks of it as a "more ancient city than Memphis in Egypt." Of the oak-tree he says, "Report goes, that this tree has continued ever since the creation of the world."

Chapter XIV. The War of the Kings

Much has been written on this Chapter during the last sixty years. This Chapter does not fit in with any of the so-called "sources" of the Bible critics; hence their determined attacks on its veracity. Its historical accuracy has, however, been strikingly confirmed by recent discoveries, which conclusively show that the age of Abraham was a literary age with a developed historic sense (Sayce).

1–17. Abram rescues Lot

1. *Amraphel.* Usually identified with Hammurabi, a great and enlightened king of Babylon. He finally united all the city-states of North and South Babylonia into

2. that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (the same is Zoar). 3. All these joined together in the vale of Siddim (the same is the Salt Sea). 4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, 6. and the Horites in their mount Seir, unto El-paran, which is by the wilderness. 7. And they returned, and came to En-mishpat (the same is Kadesh), and smote all the country of the Amalekites, and also the Amorites, that

Usually identified with the modern Kureyat, 10 miles E. of the Dead Sea.

6. *Seir.* The mountainous district S.E. of the Dead Sea.

El-paran. Probably the port at the Northern extremity of the Gulf of Akaba, Red Sea.

the wilderness. The bare plateau of limestone between Canaan and Egypt.

7. *they returned.* Their march had hitherto been towards the South ; but they now turned to the N.W.

En-mishpat. That is, " the well of judgment," probably the seat of an oracle to which disputants resorted for the settlement of their claims.

the same is Kadesh. Usually " Kadesh-Barnea " (cf. Deut. 1, 2, 46). It is situated on the S.E. frontier of Judah.

all the country of the Amalekites. More accurately, " the field of the Amalekites," a nomad people living between Palestine and Egypt, and later on attempting to prevent the Israelites from entering the peninsula of Sinai (Exod. XVII, 8ff). The phrase, " all the country of the Amelekites," must be understood to mean, " the country afterwards inhabited by the Amalekites " (Midrash, Rashi). Esau's

2 כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם: עָשׂוּ מִלְחָמָה
אֶת־בֶּרַע מֶלֶךְ סְדֹם וְאֶת־בִּרְשַׁע מֶלֶךְ עֲמֹרָה שִׁנְאָב | מֶלֶךְ
3 אַדְמָה וְשֶׁמְאֵבֶר מֶלֶךְ צְבֹיִים וּמֶלֶךְ בֶּלַע הִוא־צֹעַר: כָּל־
4 אֵלֶּה חָבְרוּ אֶל־עֵמֶק הַשִּׂדִּים הִוא יָם הַמֶּלַח: שְׁתֵּים
עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת־כְּדָרְלָעֹמֶר וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה
ה מָרָדוּ: וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא כְדָרְלָעֹמֶר וְהַמְּלָכִים
אֲשֶׁר אִתּוֹ וַיַּכּוּ אֶת־רְפָאִים בְּעַשְׁתְּרֹת קַרְנַיִם וְאֶת־הַזּוּזִים
6 בְּהָם וְאֵת הָאֵימִים בְּשָׁוֵה קִרְיָתָיִם: וְאֶת־הַחֹרִי בְּהַרְרָם
7 שֵׂעִיר עַד אֵיל פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר: וַיָּשֻׁבוּ וַיָּבֹאוּ
אֶל־עֵין מִשְׁפָּט הִוא קָדֵשׁ וַיַּכּוּ אֶת־כָּל־שְׂדֵה הָעֲמָלֵקִי וְגַם

v. 2. צבים ק׳

2. *Bera, etc.* The names of these kings (like the "kings" in Joshua, petty princes of Canaanite towns) are discussed in W. T. Pilter's monumental work on Genesis XIV, "*The Pentateuch, a Historical Record*, 1928," Chap. x.

3. *joined together.* "Came as allies" (AJ).

vale of Siddim. The name does not occur elsewhere.

Salt Sea. Deservedly so called. Whereas ordinary sea-water contains six per cent of salt, its waters have four times that quantity. The Church Fathers named it "the Dead Sea."

4. *they served. i.e.* they paid tribute; withholding the annual payment was the act of rebellion.

5. The peoples named in this verse—Rephaim, Zuzim, Emim, Horites are the aboriginal inhabitants of the regions afterwards occupied by Edom, Moab and Ammon; see Deut. II, 9f.

Ashteroth-karnaim. A hill 21 miles E. of the Sea of Galilee. The name means "Astarte of the two horns," derived in all probability from a local Sanctuary of that goddess, whose symbol was the crescent or two-horned moon.

Ham. The primitive name of the Ammonite capital, Rabbah, 25 miles N.E. of the upper end of the Dead Sea.

Shaveh-kiriathaim. lit. "the plain of the two towns."

dwelt in Hazazon-tamar. 8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; 9. against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. 10. Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. 11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 13. And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14. And when Abram heard that his

Israel, the name *Yehudim* (translated, Judaioi, Judaei, Juden, Jews) came into general use. The Rabbis, also modern scholars, are divided as to the origin of the name, Hebrew. Either the word is to be connected with Eber (see x, 21, xi, 16f) and signifies "a descendant of Eber"; or it means "one from the other side," in accordance with the statement, "And I took your father Abraham from the other side of the River (Euphrates)" (Josh. xxiv, 3). It is also claimed that the name is identical with that of the *Habiri*, a nomad people mentioned in the Tell-el-Amarna Tablets (see on v. 18 below), as making war upon the Canaanite towns and population.

14. *when Abram heard.* The Midrash describes his emotions on hearing the news, in the words of Psalm cxii, 7,

8 אֶת־דַּאֲמֹרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר: וַיֵּצֵא מֶלֶךְ־סְדֹם וּמֶלֶךְ
עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צְבֹיִים וּמֶלֶךְ בֶּלַע הִוא־צֹעַר
9 וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים: אֶת כְּדָרְלָעֹמֶר
מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ
י מֶלֶךְ אֶלָסָר אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה: וְעֵמֶק הַשִּׂדִּים
בְּאֵרֹת בֶּאֱרֹת חֵמָר וַיָּנֻסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה וַיִּפְּלוּ־שָׁמָּה
11 וְהַנִּשְׁאָרִים הָרָה נָסוּ: וַיִּקְחוּ אֶת־כָּל־רְכֻשׁ סְדֹם וַעֲמֹרָה
12 וְאֶת־כָּל־אָכְלָם וַיֵּלֵכוּ: וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּן־אֲחִי
13 אַבְרָם וַיֵּלֵכוּ וְהוּא יֹשֵׁב בִּסְדֹם: וַיָּבֹא הַפָּלִיט וַיַּגֶּד
לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי
14 אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם: וַיִּשְׁמַע אַבְרָם

8. ו צפים ק׳

grandson was named after a chieftain Amalek who had founded the Amalekite people (Nachmanides).

the Amorites. Denoting generally the pre-Israelite population of Canaan.

Hazazon-tamar. At the mouth of the deep gorge which runs into the Dead Sea, about half-way down the western shore.

10. *full of slime pits. i.e.* wells of bitumen. These pits hampered the flight of the defeated army.

and they fell there, etc. The subject of the verb is vaguely expressed. The kings of Sodom and Gomorrah fell into the pits, whereas the remainder (*i.e.* the other three kings) made good their escape. From v. 17 we learn that the king of Sodom must have been rescued from the slime pits.

to the mountain. Of Moab, to the E. of the Dead Sea.

12. *who dwelt in Sodom.* It was because of Lot's willingness to live with evil-doers, that this misfortune befell him (Rashi).

13. *the Hebrew.* This is the first time this word occurs in the Bible, where it is a title used of Israelites either by foreigners or in speaking of them to foreigners, or in contrast to foreigners. After the exile of the Ten Tribes, when the tribe of Judah (Yehudah) remained the principal branch of

brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the north of Damascus. 16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. 17. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the

King's Vale. Mentioned in II Sam. XVIII, 18 in connection with Absalom.

18–20. ABRAM AND MELCHIZEDEK

18. This name (which may mean " My King is righteousness ") is mentioned elsewhere in the Bible only in Psalm CX, 4, " Thou art a priest for ever after the manner of Melchizedek," the reference being to the offices of king and priest combined in one man. In the light of recent excavations, every reasonable doubt as to the authenticity of the account of Melchizedek is removed. Among the Tell-el-Amarna tablets are letters to the Egyptian government, written in the fifteenth pre-Christian century by the vassal king of Jerusalem, or " Urusalim." Like Melchizedek, he was a priest-king. For the name, cf. " Adonizedek, king of Jerusalem " (Josh. X, 1). (As repeated reference is made to the Tell-el-Amarna Tablets or letters, a few words must be said of this most remarkable archaeological find. The last Pharaoh of the powerful and mighty 18th Dynasty was Amenophis IV or Ikhnaten, the so-called Heretic King, who undertook to replace the Egyptian religion by a monotheism in which the sun was to be worshipped as the sole god. He moved his capital from Thebes to the modern Tell-el-Amarna in Middle Egypt. His reformation was a failure ; he died circa 1350 B.C.E. amidst the curses of his subjects. The capital returned to Thebes, and the

כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת־חֲנִיכָיו יְלִידֵי בֵיתוֹ שְׁמֹנָה עָשָׂר
טו וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן: וַיֶּחָלֶק עֲלֵיהֶם ׀ לַיְלָה הוּא
וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד־חוֹבָה אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק:
16 וַיָּשֶׁב אֶת כָּל־הָרְכֻשׁ וְגַם אֶת־לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב
17 וְגַם אֶת־הַנָּשִׁים וְאֶת־הָעָם: וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרָאתוֹ
אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדָרְלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר
18 אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ: וּמַלְכִּי־צֶדֶק מֶלֶךְ

" He shall not be afraid of evil tidings ; his heart is stedfast, trusting in the Lord." With gentleness and reasonableness of disposition, there were united in Abraham the most conspicuous courage and decision.

his brother. *i.e.* his kinsman, as in XIII, 8.

he led forth. " He emptied " ; it therefore signifies that he called upon every one of his dependents to aid him in the attempt to rescue Lot.

born in his house. *i.e.* slaves reared in the Patriarch's home ; and, therefore, feeling a greater attachment to their master.

Dan. The name is given to the place by anticipation. Formerly, it was called Leshem (Josh. XIX, 47) or Laish (Judg. XVIII, 29). It is in the extreme North of Palestine.

15. *divided himself.* He formed his men into several bodies which attacked the enemy in the dark from different directions. The suddenness of the onslaught, and the assault in several places simultaneously, would enable small bands of men to throw a far larger force into panic. The same strategy was used by Gideon (Judg. VII, 16f).

Hobah. 50 miles N. of Damascus.

Damascus. An important political and commercial city from the earliest times; mentioned in Egyptian inscriptions of the 16th century B.C.E.

16. *all the goods.* As the captor, Abram could have taken undisputed possession of the spoils. The manner of their disposal affords fresh illustration of his magnanimous nature.

17. *the king of Sodom.* See on v. 10.

from the slaughter of. Better, "*from the smiting of.*" The Heb. only signifies the defeat of the enemy.

same is the King's Vale). 18. And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. 19. And he blessed him, and said, Blessed be Abram of God Most High, maker of heaven and earth: 20. and blessed be God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all.*v 21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, God Most High, maker of heaven and earth, 23. that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich: 24. save only that which the young men have eaten, and the portion of the men which went with me; Aner, Eshcol, and Mamre, let them take their portion.

that the purpose of this act was to declare that "the victory is His, and the spoil therefore does not belong to me, . . . and *it* (my hand) shall not say: I have made Abraham rich," cf. Deut. VIII, 17, "and thou say in thy heart, my power and the might of my hand had gotten me this wealth."

23. *nor a shoelatchet.* His fine sense of independence would not permit him to benefit in the slightest degree by the rescue of his kinsmen.

24. His felt, however, that he had no right to penalise those who had shared the dangers of the campaign with him. His followers should receive their rations, and an equitable share of the spoil should go to his confederates.

19 שָׁלֵם הוֹצִיא לֶחֶם וְיַיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן: וַיְבָרְכֵהוּ
כ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: וּבָרוּךְ
חמישי אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךָ בְּיָדֶךָ וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל:
21 וַיֹּאמֶר מֶלֶךְ־סְדֹם אֶל־אַבְרָם תֶּן־לִי הַנֶּפֶשׁ וְהָרְכ�ush קַח־לָךְ:
22 וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִמֹתִי יָדִי אֶל־יְהוָה אֵל
23 עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל וְאִם־
אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם:
24 בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ
אִתִּי עָנֵר אֶשְׁכֹּל וּמַמְרֵא הֵם יִקָּחוּ חֶלְקָם: ס

place where he dwelt was abandoned because it was regarded as haunted by evil demons. And as a result of this belief, the complete royal archives, his own and his father's diplomatic correspondence, were preserved in the ruins of Tell-el-Amarna, where they were found 3,200 years later in 1887.)

Salem. An earlier, or poetic, designation for Jerusalem.

bread and wine. A token of friendship and hospitality.

God Most High. "God the Most High" (AJ)—*El Elyon.* The phrase occurs again only in Psalm LXXVIII, 35. Melchizedek was evidently a convert of Abraham's. A Talmudic tradition makes Melchizedek the head of a school for the propagation of the knowledge of God.

maker. lit. "possessor." The word combines the idea of making, creating and owning. The phrase, "Maker of heaven and earth," has been embodied in the Liturgy.

19. *and he blessed him.* In his capacity as priest, Melchizedek invokes the Divine blessing upon Abram for his chivalrous action.

20. *and he gave him a tenth.* Abram acknowledges Melchizedek as priest of the Most High, and gives him tithe of the spoil as a thanksgiving offering.

21. *give me the persons.* As the victor, Abram had the right to dispose of the people he had rescued in any manner he desired. He could have retained them as his slaves, sold them into bondage, or demanded a ransom. But he spurns the doctrine, To the victor belong the spoils.

22. *I have lift up my hands to the Lord.* Malbim explains

CHAPTER XV

15 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, thy reward shall be exceeding great. 2. And Abram said, O Lord God, what wilt thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer the Damascene? 3. And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. 4. And behold, the word of the Lord came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be. 6. And

lonely mountain to perish. The Roman historian (Tacitus) deemed it a contemptible prejudice of the Jews that "it is a crime among them to kill any child!" The Rabbis on the other hand, spoke of little children as "the Messiahs of mankind," *i.e.* the child is the perennial regenerative force in humanity, because, in the child, God continually gives mankind a chance to make good its mistakes.

Dammesek. "Of Damascus" (AJ). Chap. XXIV shows the important position which he occupied in Abram's household. But, if he was to be Abram's heir, what of the great mission that was the motive of Abram's call from Ur of the Chaldees? The incident which follows allays these anxieties.

3. *one born in my house.* *i.e.* my servant. It is noteworthy that Abram does not think of Lot as his possible heir; *he* had returned to Sodom.

5. Since the words which follow, "Look now toward heaven, etc." are part of the vision, we are not to suppose that Abram was actually led into the open. He imagined himself as gazing up at the stars.

tell. *i.e.* count.

CAP. XV. טו טו

א אַחַר ׀ הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהוָה אֶל־אַבְרָם בַּמַּחֲזֶה
לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה
2 מְאֹד׃ וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה מַה־תִּתֶּן־לִי וְאָנֹכִי
3 הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר׃ וַיֹּאמֶר
אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי׃
4 וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר
ה יֵצֵא מִמֵּעֶיךָ הוּא יִירָשֶׁךָ׃ וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר
הַבֶּט־נָא הַשָּׁמַיְמָה וְסִפֹּר הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר
ו אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ׃ וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ

CHAPTER XV. PROMISE OF AN HEIR TO ABRAM

1. *after these things.* This phrase commonly joins a new chapter with the preceding. It does not necessarily imply an immediate sequence.

in a vision. A frequent medium through which God communicated with man. Nachmanides points out that the vision happened during the day time.

fear not. The possibility of reprisals, because of his intervention in the war. Or, it may refer to the Patriarch's anxiety with regard to his childlessness.

thy shield. A symbol of defence and protection, often used in the Psalms.

thy reward. For obedience to God's call and for uprightness of life.

2. *what wilt thou give me?* This agonising cry enables us to look into the soul of the Patriarch. Of what value were earthly possession to him if a worthy child who would continue his work after him was denied him. This attitude of the Father of the Jewish people towards the child, that it is the highest of human treasures, has remained that of his descendants to the present day. Among the most enlightened nations of antiquity, the child had no rights, no protection, no dignity of any sort. In Greece, for example, weak children were generally *exposed* on a

hundred years; 14. and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. 17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. 18. In that day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19. the Kenite, and the Kenizzite, and the Kadmonite, 20. and the

the gradually accumulating guilt of the Amorites rendered dire punishment inevitable. God's prescience was certain that their hearts were forever turned from Him.

17. *smoking furnace and a flaming torch.* This symbol of the Godhead was seen to pass between the pieces, to ratify the covenant which was being made.

18. *have I given.* The perfect tense is used, although it refers to the future, in order to denote the certainty of the event.

river of Egypt. "Brook of Egypt" (Num. XXXIV, 5), the Wady el-Arish, which is the boundary between Egypt and Palestine.

Euphrates. The ideal limit of Israelite territory, reached in the days of Solomon (I Kings V, 1).

19. *Kenite and the Kenizzite.* Friendly tribes inhabiting the S. of Palestine, which merged with the Israelites.

Kadmonite. Not mentioned elsewhere.

Perizzite. See on XIII, 7.

Rephaim. See on XIV, 5.

14 לָהֶם וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־
הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי־כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל:
טו וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשֵׂיבָה טוֹבָה:
16 וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עֲוֹן הָאֱמֹרִי עַד־
17 הֵנָּה: וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהִנֵּה תַנּוּר עָשָׁן
18 וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה: בַּיּוֹם הַהוּא
כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ נָתַתִּי אֶת־
הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פְּרָת:
19 כ אֶת־הַקֵּינִי וְאֶת־הַקְנִזִּי וְאֶת הַקַּדְמֹנִי: וְאֶת־הַחִתִּי וְאֶת־

15. *shalt go to thy fathers.* "The death of Abram is predicted in one of those remarkable phrases which seem to prove that the Hebrews were not unacquainted with the doctrine of immortality. Here the return of the soul to the eternal abodes of the fathers is, with some distinctness, separated from the interment of the body. That both cannot be identical is evident; for while Abraham was entombed in Canaan, all his forefathers died and were buried in Mesopotamia" (Kalisch).

in peace. Thou wilt not witness any of the tribulations that will befall thy children (Kimchi).

16. *and in the fourth generation.* "The Arabic *dahr* (corresponding to the Hebrew דור is also used for a hundred years and over" (Burckhardt); thus, the 400 years mentioned in v. 13 are referred to here as four generations. Or, these four generations are not to be computed from the time of the vision of Abram, but from the time when his posterity first came into Egypt (Rashi).

the iniquity of the Amorite. "Amorite" denotes the inhabitants of Canaan generally. Some of their abominations are enumerated in Leviticus XVIII, 21–30. The postponement of the penalty indicates Divine forbearance. God would give the Canaanites full time to repent. Hence he sent Abraham who "proclaimed the Lord," and, with his disciples and descendants, taught by precept and example "the way of the Lord do to justice and mercy." Meanwhile,

Hittite, and the Perizzite, and the Rephaim, 21. and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

CHAPTER XVI

16 1. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her. And Abram hearkened to the voice of Sarai. 3. And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5. And Sarai said unto Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

obtain children by her. By the adoption of Hagar's children as her own. The literal translation of the phrase is, "be builded by her." The family was pictured by the Hebrews under the image of a house; and the Rabbis speak of the wife as the husband's "house."

4. *her mistrss was despised in her eyes.* Hagar, who was still a slave, behaved in a disrespectful and ungrateful manner towards her mistress.

5. *my wrong be upon thee. i.e.* thine is the responsibility for the wrong done to me by Hagar. Sarai's reproach is that he did not check Hagar's haughtiness towards her.

21 הַפְּרִזִּי וְאֶת־הָרְפָאִים׃ וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־
הַגִּרְגָּשִׁי וְאֶת־הַיְבוּסִי׃ ס

Cap. XVI. טז

טז

א וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרִית
2 וּשְׁמָהּ הָגָר׃ וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרַנִי
יְהוָה מִלֶּדֶת בֹּא־נָא אֶל־שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה
3 וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי׃ וַתִּקַּח שָׂרַי אֵשֶׁת־אַבְרָם
אֶת־הָגָר הַמִּצְרִית שִׁפְחָתָהּ מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת
אַבְרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה׃
4 וַיָּבֹא אֶל־הָגָר וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ
ה בְּעֵינֶיהָ׃ וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי
שִׁפְחָתִי בְּחֵיקֶךָ וַתֵּרֶא כִּי הָרָתָה וָאֵקַל בְּעֵינֶיהָ יִשְׁפֹּט

21. For the peoples enumerated in this verse, see on x, 16.

Chapter XVI. Hagar and Ishmael

1. *no children.* In the ancient Orient, childlessness was a calamity and a disgrace to a woman.

an Egyptian. Sarai probably acquired her during the stay in Egypt described in Chap. xii. Such female slaves remained the property of the wife solely.

2. *the Lord hath restrained me.* In Scripture the hand of God is traced in every occurrence of life. Even what we should call "natural phenomena" are ascribed to Divine agency.

unto my handmaid. It was the legalised custom in Babylon, the home-land of Abram and Sarai, that if a man's wife was childless, he was allowed to take a concubine, but he was not to place her upon an equal footing with his first wife.

6. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her that which is good in thine eyes. And Sarai dealt hardly with her, and she fled from her face. 7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8. And he said, Hagar, Sarai's handmaid, whence camest thou? and whither goest thou? And she said, I flee from the face of my mistress Sarai. 9. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. 10. And the angel of the Lord said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. 11. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because the Lord hath heard thy affliction. 12. And he shall be as a wild-ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his

Whence camest thou? A leading question, not seeking for information, but giving Hagar an opportunity of unburdening her heart.

11. *Ishmael.* *i.e.* "God heareth."

affliction. The use of this word clearly indicates the Divine disapproval of Sarah's treatment with Hagar. In ancient Israel, the servant is quite other from the "helot" in Greece, or the "slave" in Rome. Underlying the Hagar narrative is the assumption that fair and friendly treatment should be shown even to an alien bondwoman; cf. the position of Eliezer in Abraham's household.

12. *a wild-ass among men.* A vivid description of "the sons of the desert, owning no authority save that of their own chief, reckless of life, treacherous towards strangers, ever ready for war or pillage" (Driver).

6 יְהוָה בֵּינִי וּבֵינֶיךָ׃ וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתֵךְ
בְּיָדֵךְ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ׃
7 וַיִּמְצָאָהּ מַלְאַךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעַיִן
8 בְּדֶרֶךְ שׁוּר׃ וַיֹּאמַר הָגָר שִׁפְחַת שָׂרַי אֵי־מִזֶּה בָאת וְאָנָה
9 תֵּלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹרַחַת׃ וַיֹּאמֶר
לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל־גְּבִרְתֵּךְ וְהִתְעַנִּי תַּחַת יָדֶיהָ׃
י וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הַרְבָּה אַרְבֶּה אֶת־זַרְעֵךְ וְלֹא
11 יִסָּפֵר מֵרֹב׃ וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הִנָּךְ הָרָה וְיֹלַדְתְּ
בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ׃
12 וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ וְעַל־פְּנֵי כָל־

v. 5. נקוד על י׳ בחרא v. 8. פתח בסיס

6 *in thy hand.* In thy power. From his knowledge of Sarai, he thought she would aim merely to bring Hagar back to proper behaviour.

hardly. Harshly; Sarai probably imposed heavy tasks upon her. "Sarah our Mother acted sinfully in thus ill-treating Hagar, and also Abram in permitting it; therefore, God heard her affliction and gave her a son who became the ancestor of a ferocious race that was destined to deal harshly with the descendants of Abram and Sarai." (Nachmanides). Some modern commentators, however, admit that "few women would have borne the insolence of Hagar."

7. *the angel of the Lord found her.* "The narrative, like XXI, 16–19, illustrates beautifully the Divine regard for the forlorn and desolate soul" (Driver). This is the first time that an "angel" is mentioned in the Bible. The Hebrew word, like the English "angel," originally means "messenger," and is applied to any agent or missioner of God. The phrase "angel of the Lord," however, is sometimes used to denote God Himself.

Shur. lit. "the wall," or fortification which protected Egypt on the East from the incursion of raiding Bedouins. Hagar, in her flight through the wilderness, wanders to in the direction of her native land.

8. *Hagar, Sarai's handmaid.* Reminding Hagar of the duty she owed her mistress.

brethren. 13. And she called the name of the Lord that spake unto her, Thou art a God of seeing; for, she said, Have I even here looked after him that seeth me? 14. Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. 15. And Hagar bare Abram a son: and Abram called the name of his son, which Hagar bare, Ishmael. 16. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII

17 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for me

must do their part. They must be "whole-hearted" with God.

be thou perfect. "Whole-hearted" (AJ). *i.e.* place implicit and undivided confidence in God alone. The Rabbis connect this exhortation with the Covenant of Circumcision which was about to be instituted, and thus indicate the moral ideal which underlies the ritual act.

make my covenant. lit. "I will give (*i.e.* grant) My covenant." What follows is not a compact between God and the Patriarch, but a statement of the plans which He had designed for Abram and his descendants.

3. *and Abram fell on his face.* The Oriental mode of expressing gratitude.

4. *as for me.* Introducing God's part of the covenant, as contrasted with "And as for thee" in v. 9.

13 אֲחָיו יִשְׁכֹּן׃ וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל
14 רֳאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי׃ עַל־כֵּן קָרָא
טו לַבְּאֵר בְּאֵר לַחַי רֹאִי הִנֵּה בֵין־קָדֵשׁ וּבֵין בָּרֶד׃ וַתֵּלֶד
הָגָר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם שֵׁם־בְּנוֹ אֲשֶׁר־יָלְדָה הָגָר
16 יִשְׁמָעֵאל׃ וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלֶדֶת־
הָגָר אֶת־יִשְׁמָעֵאל לְאַבְרָם׃ ס

Cap. XVII. יז

א וַיְהִי אַבְרָם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וֶהְיֵה
2 תָמִים׃ וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָּ וְאַרְבֶּה אוֹתְךָ בִּמְאֹד
3 מְאֹד׃ וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹהִים לֵאמֹר׃

13. *a God of seeing.* *i.e.* a God who deigns to take notice of the plight of His creatures, and sends them succour in the hour of their need.

even here. In the desert, a "God-forsaken place"!

looked after him that. Better, "*Have I even here seen Him that seeth me?*" (AJ).

Beer-lahai-roi. *i.e.* "the well of the Living One who seeth me."

15. *and Abram called.* On Hagar's return to her mistress, Abram learned all that had occurred; and he accordingly gave the child the name ordained for him.

Chapter XVII The Covenant of Abraham

1. *I am God Almighty.* Heb. "*El Shaddai*"; cf. Exod. vi, 3, "and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty." The derivation of the Divine Name, Shaddai, is uncertain, but its general meaning is that of irresistible power. The usual translation, "Almighty," is due to the Vulgate (the Latin version of the Bible). The realisation of Abram's hopes must often have appeared dim and distant to him. Here he is reassured: nothing is impossible to God Almighty. But Abram and his posterity

behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. 6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.* vii 7. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. 9. And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. 10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among

tion of the Jewish Faith has been and is being observed. Jewish men and women have in all ages been ready to lay down their lives in its defence. The Maccabean martyrs died for it. The officers of King Antiochus put to death the mothers who initiated their children into the Covenant—"and they hanged their babes about their necks" (I. Maccabees 1, 61). The same readiness for self-immolation in defence of this sacred rite we find in the times of the Hadrianic persecution, in the dread days of the Inquisition, yea, whenever and wherever tyrants undertook to uproot the Jewish Faith. Even an excommunicated semi-apostate like Benedict Spinoza declares: "Such great importance do I attach to the sign of the Covenant, that I am persuaded that it is sufficient by itself to maintain the separate existence of the nation for ever."

4 ה אַנִּי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם: וְלֹא־יִקָּרֵא
עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן
6 גּוֹיִם נְתַתִּיךָ: וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד וּנְתַתִּיךָ לְגוֹיִם
שביעי 7 וּמְלָכִים מִמְּךָ יֵצֵאוּ: וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ
וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ
8 לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ: וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ
אֵת | אֶרֶץ מְגֻרֶיךָ אֶת כָּל־אֶרֶץ כְּנַעַן לַאֲחֻזַּת עוֹלָם וְהָיִיתִי
9 לָהֶם לֵאלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־
י בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם: זֹאת בְּרִיתִי
אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ הִמּוֹל

a multitude of nations. The Israelites; the Arabs, descended from Ishmael; and the tribes enumerated in xxv, 1f.

5. *Abraham . . . multitude of nations.* *Ab* means "father"; and *raham*, the second half of the new name, is an Arabic word for "multitude." The change of name emphasises the mission of Abraham, which is "To bring all the peoples under the wings of the Shechinah."

8. *the land of thy sojournings.* The land in which Abraham dwelt only as "a sojourner."

10. *this is my covenant which ye shall keep.* The meaning is not that the Covenant is to consist in the rite of circumcision, but that circumcision is to be the external sign of the Covenant. As the following verse declares, "it shall be a token of a covenant," just as the rainbow was the token of the covenant with Noah. And even as the rainbow had existed before Noah, this rite had been practised among other peoples before Israel. To whatever origin and purpose it might be traced—whether as a measure safeguarding cleanliness and health (Philo), or to counteract excessive lust (Maimonides), or as a sacrificial symbol—for Abraham and his descendants all these conceptions are supplanted, and the rite is the abiding symbol of the consecration of the Children of Abraham to the God of Abraham. It is the *rite of the covenant;* and unbounded has been the loyalty and devotion with which this vital and fundamental institu-

you shall be circumcised. 11. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. 12. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14. And the uncircumcised male who is not circumcised in the flesh of his forsekin, that soul shall be cut off from his people; he hath broken my covenant.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her. 17. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18. And Abraham said unto God, Oh that Ishmael might live before thee! 19. And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him.

It is also possible to understand it as a prayer that, though Ishmael is excluded from the spiritual heritage, he may yet live under the Divine care and blessing.

11 לָכֶם כָּל־זָכָר: וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם וְהָיָה לְאוֹת
12 בְּרִית בֵּינִי וּבֵינֵיכֶם: וּבֶן־שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל־זָכָר
לְדֹרֹתֵיכֶם יְלִיד בָּיִת וּמִקְנַת־כֶּסֶף מִכֹּל בֶּן־נֵכָר אֲשֶׁר לֹא
13 מִזַּרְעֲךָ הוּא: הִמּוֹל ׀ יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנַת כַּסְפֶּךָ
14 וְהָיְתָה בְרִיתִי בִּבְשַׂרְכֶם לִבְרִית עוֹלָם: וְעָרֵל ׀ זָכָר אֲשֶׁר
לֹא־יִמּוֹל אֶת־בְּשַׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ
טו אֶת־בְּרִיתִי הֵפָר: ס וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שָׂרַי
16 אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ: וּבֵרַכְתִּי
אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם
17 מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ: וַיִּפֹּל אַבְרָהָם עַל־פָּנָיו וַיִּצְחָק
וַיֹּאמֶר בְּלִבּוֹ הַלְבֶן מֵאָה־שָׁנָה יִוָּלֵד וְאִם־שָׂרָה הֲבַת־
18 תִּשְׁעִים שָׁנָה תֵּלֵד: וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים לוּ
19 יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ: וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךָ
יֹלֶדֶת לְךָ בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק וַהֲקִמֹתִי אֶת־בְּרִיתִי

v. 14 פתח בסיפ

12. *he that is born in the house.* *i.e.* the child of a slave; see on XIV, 14. Slaves were regarded as part of the household.

14. *cut off from his people.* Either through punishment at the hands of God; or through expulsion from the community.

15. *Sarah.* Brings out more forcibly the meaning "Princess" than the archaic form *Sarai*.

17. *and laughed.* The Targum renders, "and rejoiced," to imply that he laughed for joy, not from incredulity. What follows would accordingly not be a question, but an exclamation of surprise.

18. *Ishmael might live.* Abraham, despairing of the possibility of having issue by Sarah, expresses the hope that Ishmael "might live before Thee," in order that the promises made to Abraham might be fulfilled through him.

20. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22. And he left off talking with him, and God went up from Abraham. 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.*m 24. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 26. In the selfsame day was Abraham circumcised, and Ishmael his son. 27. And all the men of his house, those born in the house, and those bought with money of the stranger, were circumcised with him.

For the Lesson from the Prophets, Isaiah, XL, 27–XLI, 16, *see* The Haftorahs, p 450.

כ אֹתוֹ לִבְרִית עוֹלָם לְזַרְעוֹ אַחֲרָיו׃ וּלְיִשְׁמָעֵאל שְׁמַעְתִּיךָ
הִנֵּה ו בֵּרַכְתִּי אֹתוֹ וְהִפְרֵיתִי אֹתוֹ וְהִרְבֵּיתִי אֹתוֹ בִּמְאֹד
21 מְאֹד שְׁנֵים־עָשָׂר נְשִׂיאִם יוֹלִיד וּנְתַתִּיו לְגוֹי גָּדוֹל׃ וְאֶת־
בְּרִיתִי אָקִים אֶת־יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לַמּוֹעֵד הַזֶּה
22 בַּשָּׁנָה הָאַחֶרֶת׃ וַיְכַל לְדַבֵּר אִתּוֹ וַיַּעַל אֱלֹהִים מֵעַל
23 אַבְרָהָם׃ וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי
בֵיתוֹ וְאֵת כָּל־מִקְנַת כַּסְפּוֹ כָּל־זָכָר בְּאַנְשֵׁי בֵּית אַבְרָהָם
וַיָּמָל אֶת־בְּשַׂר עָרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר
מפטיר 24 אִתּוֹ אֱלֹהִים׃ וְאַבְרָהָם בֶּן־תִּשְׁעִים וָתֵשַׁע שָׁנָה בְּהִמֹּלוֹ
כה בְּשַׂר עָרְלָתוֹ׃ וְיִשְׁמָעֵאל בְּנוֹ בֶּן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמֹּלוֹ
26 אֶת בְּשַׂר עָרְלָתוֹ׃ בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם
27 וְיִשְׁמָעֵאל בְּנוֹ׃ וְכָל־אַנְשֵׁי בֵיתוֹ יְלִיד בָּיִת וּמִקְנַת־כֶּסֶף
מֵאֵת בֶּן־נֵכָר נִמְלוּ אִתּוֹ׃

20. *twelve princes.* They are enumerated in xxv, 13–16.

23. *in the self-same day.* An indication of Abraham's readiness to perform his obligations without delay.

IV. VAYYERA

CHAPTER XVIII

18 1. And the Lord appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day; 2. and he lift up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, 3. and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4. let now a little water be fetched, and wash your feet, and rest yourselves under the tree: 5. and I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said. 6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. 7. And Abraham

who wore sandals; cf. XIX, 2; XXIV, 32; XLIII, 24.

rest yourselves. lit. "recline." While the meal was being prepared for them, they could enjoy the shade of the tree in front of his tent (see v. 1).

5. *and I will fetch a morsel of bread.* It is a mark of the good man, declare the Rabbis, to perform more than he promises. The Patriarch belittles the fare he offers to provide for his guests, but gives them of his best.

comfort ye your heart. Refresh your strength.

forasmuch as. Seeing that you are in haste, for otherwise you would not be passing my tent in the heat of the day.

6. *and Abraham hastened.* Note also the instruction to Sarah, "make ready *quickly*."

Cap. XVIII. יח

יח ד ג ב פ פ
א וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל
2 כְּחֹם הַיּוֹם: וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים
עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה:
3 וַיֹּאמַר אֲדֹנָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר מֵעַל
4 עַבְדֶּךָ: יֻקַּח־נָא מְעַט־מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת
ה הָעֵץ: וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי־
עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר
6 דִּבַּרְתָּ: וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מַהֲרִי
7 שְׁלֹשׁ סְאִים קֶמַח סֹלֶת לוּשִׁי וַעֲשִׂי עֻגוֹת: וְאֶל־הַבָּקָר

יח 3. v קדש 6. v הגי ושה

IV. VAYYERA

(Chapters XVIII–XXII)

Chapters XVIII–XIX. The Destruction of Sodom and Gomorrah

Chapter XVIII, 1–16 Visit of the Angels

1. *and the Lord appeared unto him.* The Rabbis connect this chapter with the preceding, and declare that God visited the Patriarch during the indisposition which resulted from his circumcision. From this passage they deduce the duty of visiting the sick.

in the tent door. Abraham was watching for passers by to offer them hospitality, an occupation in which he delighted.

2. *three men.* One to announce the tidings of the birth of Isaac; the second to destroy Sodom; and the third to rescue Lot. "An angel is never sent on more than one errand at a time" (Midrash).

3. *my lord.* Abraham speaks to the one who appeared to be the chief of the three men.

4. *wash your feet.* A refreshing comfort to travellers

ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. 8. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. 9. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 10. And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. 11. Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women. 12. And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13. And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14. Is any thing too hard for the Lord? At the set time I will return unto thee, when the season cometh

9. *in the tent.* The Talmud sees herein praise of Sarah, the highest excellence of a wife being her domesticity.

10. *and he said.* One of the angels.

cometh round. lit. "reviveth"—this time next year.

and Sarah heard in the tent door. More accurately, "now Sarah was listening at the entrance of the tent."

11. *well stricken.* "Advanced."

12. *and Sarah laughed.* Incredulous at the news.

waxed old. lit. "withered."

13. *shall I . . . which am old?* Actually it was to Abraham's extreme age that she had referred. God varied the statement so as not to give cause for quarrel between husband and wife, say the Rabbis.

14. *is anything too hard for the Lord?* Or, "Is anything too wonderful for the Lord?"

רֶץ אַבְרָהָם וַיִּקַּח בֶּן־בָּקָר רַךְ וְטוֹב וַיִּתֵּן אֶל־הַנַּעַר וַיְמַהֵר
8 לַעֲשׂוֹת אֹתוֹ׃ וַיִּקַּח חֶמְאָה וְחָלָב וּבֶן־הַבָּקָר אֲשֶׁר עָשָׂה
וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכֵלוּ׃
9 וַיֹּאמְרוּ אֵלָיו אַיֵּה שָׂרָה אִשְׁתֶּךָ וַיֹּאמֶר הִנֵּה בָאֹהֶל׃
י וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה
11 אִשְׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו׃ וְאַבְרָהָם
וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח
12 כַּנָּשִׁים׃ וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרֵי בְלֹתִי
13 הָיְתָה־לִּי עֶדְנָה וַאדֹנִי זָקֵן׃ וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם
לָמָּה זֶּה צָחֲקָה שָׂרָה לֵאמֹר הַאַף אָמְנָם אֵלֵד וַאֲנִי זָקַנְתִּי׃
14 הֲיִפָּלֵא מִיְהוָה דָּבָר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה

9. נקוד על אז 13. פתוח בסיס

7. *unto the servant.* lit. "the lad," Ishmael, whom Abraham was thus instructing in the duties of hospitality (Midrash). Such instruction in the duty of hospitality to strangers may appear superfluous in the eyes of some parents and teachers to-day. They are in error. In Western countries, the old Bible command, *Love ye the stranger*, is honoured more in the breach than in the observance. The vulgar, high and low, deem it "patriotic" to despise aliens, and find their foreign manners and language contemptible.

8. The verse may be understood as meaning that the guests were given curd and milk to slake their thirst and refresh them (cf. Judges IV, 19), and then followed the meal proper which consisted of the calf. This procedure would be quite in accord with the dietary laws.

and he stood by them. In the East, the host does not sit with his guests, but stands and attends to their needs.

and they did eat. This is the only place in the Bible where celestial beings are mentioned as partaking of food, or as appearing to do so (see Tobit XII, 19). The Rabbis deduced from this, that it is necessary to conform to the social habits of the people in whose midst one lives.

round, and Sarah shall have a son.* ii 15. Then Sarah denied saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17. And the Lord said, Shall I hide from Abraham that which I do; 18. seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgement; to the end that the Lord may bring upon Abraham that which he hath spoken of him. 20. And the Lord said, Verily the cry of Sodom and Gomorrah is great, and verily their sin is very grievous; 21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto

20. *the cry of Sodom.* The cries of those who suffered from the atrocious wickedness of the inhabitants of Sodom and who implored Heaven's vengeance against their cruel oppressors (Ezek. XVI, 49). The following legend graphically describes their hatred of all strangers and their fiendish punishment of all who departed from their ways. A girl, overcome by pity, supplied food to a poor stranger. On detection, she was stripped, bound, daubed with honey and placed on the roof under the burning sun to be devoured by the bees.

their sin. Exemplified in the narrative of the next chapter.

21. *I will go down now.* An anthropomorphic expression, as in XI, 7, to convey the idea that before God decided to punish the dwellers of the cities, "He descended," as it were, to obtain ocular proof of, or extenuating circumstances for, their crimes.

שני טו וּלְשָׂרָה בֵּן׃ וַתִּכְחַשׁ שָׂרָה ׀ לֵאמֹר לֹא צָחַקְתִּי כִּי ׀
16 יָרֵאָה וַיֹּאמֶר ׀ לֹא כִּי צָחָקְתְּ׃ וַיָּקֻמוּ מִשָּׁם הָאֲנָשִׁים
וַיַּשְׁקִפוּ עַל־פְּנֵי סְדֹם וְאַבְרָהָם הֹלֵךְ עִמָּם לְשַׁלְּחָם׃
17 וַיהוָה אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה׃
18 וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוּ־בוֹ כֹּל גּוֹיֵי
19 הָאָרֶץ׃ כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ
אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן
כ הָבִיא יְהוָה עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃ וַיֹּאמֶר
יְהוָה זַעֲקַת סְדֹם וַעֲמֹרָה כִּי־רָבָּה וְחַטָּאתָם כִּי כָבְדָה
21 מְאֹד׃ אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ ׀

v. 21. מלעיל

16. *to bring them on the way.* The final act of courtesy of a gracious host.

17–33. Abraham's Intercession for Sodom

17. *the Lord said.* Equivalent to "the Lord thought"; a usage often found in the Bible.

18. *blessed in him.* See on XII, 3.

19 *for I have known him. i.e.* regarded and chosen him; cf. Amos III, 2, "You only have I known of all the families of the earth"; Psalm I, 6, "the Lord knoweth the way of the righteous." God's choice of Abraham is no arbitrary election.

command his children. Or, "charge his children." An important doctrine is here taught in connection with the word "command," יצוה, which has played a conspicuous part in Jewish life. It is the sacred duty of the Israelite to transmit the Jewish heritage to his children after him. The last injunction of the true Jewish father to his children is that they walk in "the way of the Lord" and live lives of probity and goodness. These injunctions were often put in writing; and this custom has given rise to a distinct type of literary production, the Jewish Ethical Will (צוואה).

justice and judgement. "Righteousness and justice" (AJ).

me; and if not, I will know. 22. And the men turned from thence, and went toward Sodom: but Abraham stood yet before the Lord. 23. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? 24. Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? 25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? 26. And the

conflict between his sense of justice that the wicked must pay the penalty of their misdeeds, and his anguish at the thought that human beings were about to perish.

24. *spare.* Forgive.

25. *far from thee.* *i.e.* it would be unworthy of Thee (Mendelssohn).

shall not the judge of all the earth do right? These words have been well described as an "epochal sentence in the Bible" (Zangwill). They make Justice the main pillar of God's Throne; without it, the whole idea of the Divine totters. Justice, it is true, is not the only ethical quality in God or man, nor is it the highest quality; but it is the basis for all the others. "That which is above justice must be based on justice, and include justice, and be reached through justice" (Henry George). Only Israel, the Justice-intoxicated people, in time became רחמנים בני רחמנים, "merciful children of merciful ancestors." The boldness of the Patriarch's ringing challenge, the universality of the phrase "all the earth," and the absolute conviction that the infinite might of God must be controlled by the decrees of Justice—that, in fact, an unjust God would be a contradiction in terms—are truly extraordinary. Despite the lapse of thousands of years, mankind has not yet fully grasped this lofty conception of God and its ethical consequences in human society. "When Abraham could not find fifty righteous men in Sodom, and pleaded on behalf of

22 בָּלָה וְאִם־לֹא אֵדָעָה׃ וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה
23 וְאַבְרָהָם עוֹדֶנּוּ עֹמֵד לִפְנֵי יְהוָה׃ וַיִּגַּשׁ אַבְרָהָם וַיֹּאמַר
24 הַאַף תִּסְפֶּה צַדִּיק עִם־רָשָׁע׃ אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִם
בְּתוֹךְ הָעִיר הַאַף תִּסְפֶּה וְלֹא־תִשָּׂא לַמָּקוֹם לְמַעַן חֲמִשִּׁים
כה הַצַּדִּיקִם אֲשֶׁר בְּקִרְבָּהּ׃ חָלִלָה לְךָ מֵעֲשֹׂת ׀ כַּדָּבָר
הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע וְהָיָה כַצַּדִּיק כָּרָשָׁע חָלִלָה
26 לָּךְ הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט׃ וַיֹּאמֶר יְהוָה

22. *from thence.* From the place to which Abraham had accompanied them.

23. The remainder of the chapter forms one of the sublimest passages in the Bible or out of the Bible. Abraham's plea for Sodom is a signal illustration of his nobility of character. Amid the hatreds and feuds of primitive tribes who glorified brute force and despised pity, Abraham proves true to his new name and embraces in his sympathy all the children of men. Even the wicked inhabitants of Sodom were his brothers, and his heart overflows with sorrow over their doom. The unique dialogue between God and Abraham teaches two vital lessons; first, the supreme value of righteousness; and, secondly, God's readiness to pardon (Ezek. xxxiii, 11), if only He can do so consistently with justice.

drew near. By the act of prayer (Abarbanel).

consume. Sweep away.

righteous . . . wicked. i.e. "innocent . . . guilty." Abraham rests his case on the conviction that the action of God cannot be arbitrary but only in accordance with perfect justice. In an indiscriminate destruction, however, all the inhabitants, whether good or wicked, would share the same fate. Abraham pleads that as it would not be just to destroy the righteous, therefore, in order to save the righteous, the judgment which had been pronounced over the cities should be stayed. (Ryle). This intercession on behalf of Sodom and Gomorrah—Abraham arguing with God, yea, bargaining with Him, to save their depraved inhabitants from merited destruction—is the highest spiritual pinnacle reached by the Patriarch. Its grandeur exceeds even the willingness to sacrifice his son at the Divine bidding. Within his breast there was a

Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 28. peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. 29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. 30. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. 32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake. 33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.*iii

CHAPTER XIX

19 1. And the two angels came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw

wall, where people congregate in the East to converse, transact business, or have their disputes adjudicated.

אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים צַדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי
27 לְכָל־הַמָּקוֹם בַּעֲבוּרָם: וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא
28 הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר: אוּלַי יַחְסְרוּן
חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה הֲתַשְׁחִית בַּחֲמִשָּׁה אֶת־כָּל־
הָעִיר וַיֹּאמֶר לֹא אַשְׁחִית אִם־אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה:
29 וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אוּלַי יִמָּצְאוּן שָׁם אַרְבָּעִים
ל וַיֹּאמֶר לֹא אֶעֱשֶׂה בַּעֲבוּר הָאַרְבָּעִים: וַיֹּאמֶר אַל־נָא יִחַר
לַאדֹנָי וַאֲדַבֵּרָה אוּלַי יִמָּצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא
31 אֶעֱשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים: וַיֹּאמֶר הִנֵּה־נָא הוֹאַלְתִּי
לְדַבֵּר אֶל־אֲדֹנָי אוּלַי יִמָּצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא
32 אַשְׁחִית בַּעֲבוּר הָעֶשְׂרִים: וַיֹּאמֶר אַל־נָא יִחַר לַאדֹנָי
וַאֲדַבְּרָה אַךְ־הַפַּעַם אוּלַי יִמָּצְאוּן שָׁם עֲשָׂרָה וַיֹּאמֶר לֹא
33 אַשְׁחִית בַּעֲבוּר הָעֲשָׂרָה: וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר
אֶל־אַבְרָהָם וְאַבְרָהָם שָׁב לִמְקֹמוֹ:

שלישי

יט CAP. XIX.

א וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־

forty, thirty, twenty, ten, that the great city might be spared, do you think God did not know all the time that there were not even ten righteous men in Sodon? But God wanted our father Abraham to show whether he was a man or no; and didn't he show himself a man!" (Arnold Zweig).

33. *returned unto his place.* From where Abraham prayed, unto his own abode, Mamre; see v. 1.

CHAPTER XIX. THE ANGELS, SODOM AND LOT

1. *angels.* This is the first time the visitors are referred to by this term.

in the gate of Sodom. *i.e.* the passage beneath the city-

them, and rose up to meet them ; and he bowed himself with his face to the earth ; 2. and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay ; but we will abide in the street all night. 3. And he urged them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat. 4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter ; 5. and they called unto Lot, and said unto him, Where are the men which came in to thee this night ? bring them out unto us, that we may know them. 6. And Lot went out unto them to the door, and shut the door after him. 7. And he said, I pray you, my brethren, do not so wickedly. 8. Behold now, I have two daughters which have not known man ; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes : only unto these men do nothing ; forasmuch as they are come under the shadow of my roof. 9. And they said, Stand back. And they said, This one fellow came in to sojourn, and he will needs be a judge : now will we deal worse with thee, than with them. And they pressed sore

to sojourn. i.e. this newcomer presumes to judge our actions, and interfere with our customs !

needs be a judge. " Play the judge " (AJ.)

סְדֹם וַיַּרְא־לוֹט וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה׃
2 וַיֹּאמֶר הִנֶּה־נָא אֲדֹנַי סוּרוּ נָא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ
וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
3 לֹּא כִּי בָרְחוֹב נָלִין׃ וַיִּפְצַר־בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ
4 אֶל־בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמַצּוֹת אָפָה וַיֹּאכֵלוּ׃ טֶרֶם
יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבַּיִת מִנַּעַר
ה וְעַד־זָקֵן כָּל־הָעָם מִקָּצֶה׃ וַיִּקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ
אַיֵּה הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךָ הַלָּיְלָה הוֹצִיאֵם אֵלֵינוּ
6 וְנֵדָעָה אֹתָם׃ וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגַר
7 אַחֲרָיו׃ וַיֹּאמַר אַל־נָא אַחַי תָּרֵעוּ׃ הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת
8 אֲשֶׁר לֹא־יָדְעוּ אִישׁ אוֹצִיאָה־נָּא אֹתָן אֲלֵיכֶם וַעֲשׂוּ לָהֶן
כַּטּוֹב בְּעֵינֵיכֶם רַק לָאֲנָשִׁים הָאֵל אַל־תַּעֲשׂוּ דָבָר כִּי־עַל
9 כֵּן בָּאוּ בְּצֵל קֹרָתִי׃ וַיֹּאמְרוּ ׀ גֶּשׁ־הָלְאָה וַיֹּאמְרוּ הָאֶחָד
בָּא־לָגוּר וַיִּשְׁפֹּט שָׁפוֹט עַתָּה נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בָאִישׁ

ל דגושה ibid. חול v.2 קמץ בסגולתא v. 4. סמוך האלה v. 8.

2. *your servant's house.* Being a resident of a city, Lot dwelt in a "house," whereas Abraham's abode was a "tent."

street. The "square" of the city; and the climate being warm, it would be a natural place where a homeless visitor would spend the night.

3. *unleavened bread.* Which could be baked rapidly.

4. *all the people.* Emphasis is here laid on the fact that the inhabitants were all addicted to unnatural depravity. The rejection of Abraham's plea was, therefore, justified.

8. *my roof.* The duty of protecting a guest is sacred in the East. As soon as a stranger had touched the tent-rope, he could claim guest-right. But the price which Lot was prepared to pay seems too high in our eyes, though a different view would present itself to the Oriental in those times.

9. *this one fellow.* An expression of contempt.

upon the man, even Lot, and drew near to break the door. 10. But the men put forth their hand, and brought Lot into the house to them, and shut to the door. 11. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. 12. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place: 13. for we will destroy this place, because the cry of them is waxen great before the Lord; and the Lord hath sent us to destroy it. 14. And Lot went out, and spake unto his sons in law which married his daughters, and said, Up, get you out of this place; for the Lord will destroy the city. But he seemed unto his sons in law as one that mocked. 15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city. 16. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed. 18. And Lot said unto them, Oh, not so, my lord: 19. behold now, thy

י בְּלוֹט מְאֹד וַיִּגְּשׁוּ לִשְׁבֹּר הַדָּלֶת׃ וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־
יָדָם וַיָּבִיאוּ אֶת־לוֹט אֲלֵיהֶם הַבָּיְתָה וְאֶת־הַדֶּלֶת סָגָרוּ׃
יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פֶּתַח הַבַּיִת הִכּוּ בַּסַּנְוֵרִים מִקָּטֹן
יב וְעַד־גָּדוֹל וַיִּלְאוּ לִמְצֹא הַפָּתַח׃ וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־
לוֹט עַד מִי־לְךָ פֹּה חָתָן וּבָנֶיךָ וּבְנֹתֶיךָ וְכֹל אֲשֶׁר־לְךָ בָּעִיר
יג הוֹצֵא מִן־הַמָּקוֹם׃ כִּי־מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה
כִּי־גָדְלָה צַעֲקָתָם אֶת־פְּנֵי יְהוָה וַיְשַׁלְּחֵנוּ יְהוָה לְשַׁחֲתָהּ׃
יד וַיֵּצֵא לוֹט וַיְדַבֵּר | אֶל־חֲתָנָיו | לֹקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ
צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מַשְׁחִית יְהוָה אֶת־הָעִיר וַיְהִי
ס כִמְצַחֵק בְּעֵינֵי חֲתָנָיו׃ וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים
בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ
טז הַנִּמְצָאֹת פֶּן־תִּסָּפֶה בַּעֲוֹן הָעִיר׃ וַיִּתְמַהְמָהּ | וַיַּחֲזִיקוּ
הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו בְּחֶמְלַת
יז יְהוָה עָלָיו וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ מִחוּץ לָעִיר׃ וַיְהִי כְהוֹצִיאָם
אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל־נַפְשֶׁךָ אַל־תַּבִּיט אַחֲרֶיךָ
יח וְאַל־תַּעֲמֹד בְּכָל־הַכִּכָּר הָהָרָה הִמָּלֵט פֶּן־תִּסָּפֶה׃ וַיֹּאמֶר
יט לוֹט אֲלֵהֶם אַל־נָא אֲדֹנָי׃ הִנֵּה־נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ

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v. 14. צ׳ דגשה v. 18. קרש

11. *blindness.* The Heb. word occurs again only in II Kings, VI, 18, and denotes a temporary loss of vision.

12. *any besides.* Lot's household is to be saved with him.

14. *as one that mocked.* " As one that jested " (AJ).

15. *iniquity.* As in IV, 13, the Heb. word for " iniquity " means also its consequence, " punishment."

16. *but he lingered.* Either to collect his valuables, or he was reluctant to leave. All that Scripture tells of Lot is characteristic of a weak, irresolute character.

17. *that he said.* The angel whose mission it was to rescue Lot.

the Plain. See on XIII, 10; and for *the mountain,* see on XIV, 10.

servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest the evil overtake me, and I die: 20. behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.* iv 21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. 22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. 23. The sun was risen upon the earth when Lot came unto Zoar. 24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; 25. and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. 26. But his wife looked back from behind him, and she became a pillar of salt. 27. And Abraham gat up early in the morning to the place where he had stood before the Lord: 28. and he looked

28. Archaeological Exploration has now (1924) established the existence of an early Canaanite civilisation in the Plain. The pottery and *all* the other ancient finds, however, are older than the eighteenth pre-Christian century at the latest, and point to a great convulsion of nature, which destroyed the towns to the south of the Dead Sea (Albright). There is a total absence of any trace of civilisation from that time till probably the Byzantine period—2,500 years after Abraham (Kyle's *Explorations at Sodom*, 1929).

וַתְּגַדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת־נַפְשִׁי
וְאָנֹכִי לֹא אוּכַל לְהִמָּלֵט הָהָרָה פֶּן־תִּדְבָּקַנִי הָרָעָה וָמַתִּי׃
כ הִנֵּה־נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שָׁמָּה וְהִוא מִצְעָר
רביעי 21 אִמָּלְטָה נָּא שָׁמָּה הֲלֹא מִצְעָר הִוא וּתְחִי נַפְשִׁי׃ וַיֹּאמֶר
אֵלָיו הִנֵּה נָשָׂאתִי פָנֶיךָ גַּם לַדָּבָר הַזֶּה לְבִלְתִּי הָפְכִּי אֶת־
22 הָעִיר אֲשֶׁר דִּבַּרְתָּ׃ מַהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוּכַל
לַעֲשׂוֹת דָּבָר עַד־בֹּאֲךָ שָׁמָּה עַל־כֵּן קָרָא שֵׁם־הָעִיר
23 צוֹעַר׃ הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעַרָה׃ וַיהוָה
24 הִמְטִיר עַל־סְדֹם וְעַל־עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן
כה הַשָּׁמָיִם׃ וַיַּהֲפֹךְ אֶת־הֶעָרִים הָאֵל וְאֵת כָּל־הַכִּכָּר וְאֵת
26 כָּל־יֹשְׁבֵי הֶעָרִים וְצֶמַח הָאֲדָמָה׃ וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו
27 וַתְּהִי נְצִיב מֶלַח׃ וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם
28 אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְהוָה׃ וַיַּשְׁקֵף עַל־פְּנֵי סְדֹם

v. 19. פתח בסיפ v. 21. פתח בסיפ v. 25. סביון האלה

19. *the evil.* The disaster.

20. *a little one.* It is so insignificant in size ; and therefore, it is a small favour he is asking for, when pleading that it be spared.

and my soul shall live. *i.e.* my life be spared.

22. *Zoar.* That is, " Little."

26. *a pillar of salt.* She looked back and lingered behind, to be overtaken by the brimstone and fire from which the others escaped. A similar fate befel lingering refugees at Pompeii. " Her body became encrusted and saturated with a nitrous and saline substance, that very likely preserved it for some time from decay " (De Sola). Ancient writers refer to this pillar as being still in existence. Josephus claims to have seen it.

27. *Abraham.* After a restless night, his heart heavy with the knowledge of what was about to befall the five cities, he rises early in the morning to gaze with compassionate eyes upon the fulfilment of the Divine decree.

toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

29. And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32. come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. 34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35. And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. 36. Thus were both the daughters of Lot with child by their father. 37. And the firstborn bare a

וַעֲמֹרָה וְעַל כָּל־פְּנֵי אֶרֶץ הַכִּכָּר וַיַּרְא וְהִנֵּה עָלָה קִיטֹר
29 הָאָרֶץ כְּקִיטֹר הַכִּבְשָׁן: וַיְהִי בְּשַׁחֵת אֱלֹהִים אֶת־עָרֵי
הַכִּכָּר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיְשַׁלַּח אֶת־לוֹט מִתּוֹךְ
ל הַהֲפֵכָה בַּהֲפֹךְ אֶת־הֶעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט: וַיַּעַל
לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא לָשֶׁבֶת
31 בְּצוֹעַר וַיֵּשֶׁב בַּמְּעָרָה הוּא וּשְׁתֵּי בְנֹתָיו: וַתֹּאמֶר הַבְּכִירָה
אֶל־הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ
32 כְּדֶרֶךְ כָּל־הָאָרֶץ: לְכָה נַשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה
33 עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע: וַתַּשְׁקֶיןָ אֶת־אֲבִיהֶן יַיִן בַּלַּיְלָה
הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדַע בְּשִׁכְבָהּ
34 וּבְקוּמָהּ: וַיְהִי מִמָּחֳרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה
הֵן־שָׁכַבְתִּי אֶמֶשׁ אֶת־אָבִי נַשְׁקֶנּוּ יַיִן גַּם־הַלַּיְלָה וּבֹאִי
לה שִׁכְבִי עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע: וַתַּשְׁקֶיןָ גַּם בַּלַּיְלָה הַהוּא
אֶת־אֲבִיהֶן יַיִן וַתָּקָם הַצְּעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע
36 בְּשִׁכְבָהּ וּבְקוּמָהּ: וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן: וַתֵּלֶד
37

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33. v. סבירין הדמא ibid. נשד על ו

29. *remembered Abraham.* Gives the reason why Lot had been spared.

30. *he feared.* That God might yet include Zoar in the general destruction originally intended for all the five cities ; and it seems that after his departure it was likewise destroyed by fire.

31. *there is not a man.* Some commentators state that Lot's daughters believed that the destruction had been universal, and that but for them the world would be completely depopulated. This explanation is untenable, seeing that they had just left Zoar. Their conduct does not admit of any extenuation : they were true children of Sodom.

32. *wine.* The mountainous country of Moab is full of caves ; and the Midrash states that the inhabitants used to store their wines in such caves.

son, and called his name Moab: the same is the father of the Moabites unto this day. 38. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

CHAPTER XX

20 1. And Abraham journeyed from thence toward the land of the South, and dwelt between Kadesh and Shur; and he sojourned in Gerar. 2. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 3. But God came to Abimelech in a dream of the night, and said unto him, Behold, thou art but a dead man, because of the woman which thou hast taken; for she is a man's wife. 4. Now Abimelech had not come near her: and he said, Lord, wilt thou slay even a righteous nation? 5. Said he not himself unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and the innocency of my hands have I done this. 6. And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me: therefore suffered I thee not to

2. *my sister.* Abraham adopts the same precautions as when he was in Egypt; cf. XII, 13f.

Abimelech. Abimilki is the name of the Egyptian governor of Tyre in the Tell-el-Amarna tablets.

and took Sarah. Had her brought to his harem.

3. *thou art but a dead man.* "Thou shalt die" (AJ).

4. *a righteous nation.* "Innocent folk" (Moffat).

הַכִּכָּרָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי־מוֹאָב עַד־
38 הַיּוֹם: וְהַצְּעִירָה גַּם־הִוא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי
הוּא אֲבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם: ס

Cap. XX. כ

כ
א וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין קָדֵשׁ וּבֵין
ב שׁוּר וַיָּגָר בִּגְרָר: וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אֲחֹתִי
3 הִוא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גְּרָר וַיִּקַּח אֶת־שָׂרָה: וַיָּבֹא
אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת
4 עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל: וַאֲבִימֶלֶךְ
ה לֹא קָרַב אֵלֶיהָ וַיֹּאמַר אֲדֹנָי הֲגוֹי גַּם־צַדִּיק תַּהֲרֹג: הֲלֹא
הוּא אָמַר־לִי אֲחֹתִי הִוא וְהִיא־גַם־הִוא אָמְרָה אָחִי הוּא
6 בְּתֹם־לְבָבִי וּבנקיון כַּפַּי עָשִׂיתִי זֹאת: וַיֹּאמֶר אֵלָיו הָאֱלֹהִים
בַּחֲלוֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתֹם־לְבָבְךָ עָשִׂיתָ זֹּאת וָאֶחְשֹׂךְ
גַּם־אָנֹכִי אוֹתְךָ מֵחֲטוֹ־לִי עַל־כֵּן לֹא־נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ:

ה. v. חסר א׳

37. *Moab.* The name is explained as though it were the equivalent of *me-ab*, "from a father."

38. *Ben-ammi.* "The son of my people," or, "the son of my father's kin."

Chapter XX. Abimelech

The promise and hope of a son seems to have rejuvenated Sarah. She is taken into the harem of the king of Gerar.

1. *from thence.* From the terebinths of Mamre; see xviii, 1.

South. The Negeb; see on xii, 9.

Kadesh and Shur. See on xiv, 7 and xvi, 7.

Gerar. Probably the Wady Jerur, 13 miles S.W. of Kadesh.

touch her. 7. Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8. And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11. And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12. And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife: 13. and it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. 14. And Abimelech took sheep and oxen, and menservants and womenservants, and gave them unto Abraham, and restored him Sarah his wife. 15. And Abimelech

13. *God caused me to wander.* The verb is in the plural, which is sometimes used when an Israelite speaks to a heathen; cf. also XXXI, 53 and Isa. XXIV, 9. It may also be the "plural of Majesty," cf. I, 26.

7 וְעַתָּה הָשֵׁב אֵשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בַּעַדְךָ
וֶחְיֵה וְאִם־אֵינְךָ מֵשִׁיב דַּע כִּי־מוֹת תָּמוּת אַתָּה וְכָל־אֲשֶׁר־
8 לָךְ: וַיַּשְׁכֵּם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עֲבָדָיו וַיְדַבֵּר
אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירְאוּ הָאֲנָשִׁים מְאֹד:
9 וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מֶה־עָשִׂיתָ לָּנוּ וּמֶה־
חָטָאתִי לָךְ כִּי־הֵבֵאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְדֹלָה
י מַעֲשִׂים אֲשֶׁר לֹא־יֵעָשׂוּ עָשִׂיתָ עִמָּדִי: וַיֹּאמֶר אֲבִימֶלֶךְ
11 אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה: וַיֹּאמֶר
אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה
12 וַהֲרָגוּנִי עַל־דְּבַר אִשְׁתִּי: וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא
13 אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה: וַיְהִי כַּאֲשֶׁר הִתְעוּ
אֹתִי אֱלֹהִים מִבֵּית אָבִי וָאֹמַר לָהּ זֶה חַסְדֵּךְ אֲשֶׁר תַּעֲשִׂי
עִמָּדִי אֶל כָּל־הַמָּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה אִמְרִי־לִי אָחִי
14 הִוא: וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵּן
טו לְאַבְרָהָם וַיָּשֶׁב לוֹ אֶת שָׂרָה אִשְׁתּוֹ: וַיֹּאמֶר אֲבִימֶלֶךְ

7. *a prophet.* This is the first time the word occurs in the Bible. It is here used to denote a man who stands in a specially near relationship to God, and is consequently under the Divine protection.

10. *what sawest thou?* *i.e.* what hadst thou in view?

12. *daughter of my father.* The Bible sometimes uses "son" and "daughter" to denote a grandson or granddaughter (cf. IX, 24). Sarah may well have been Terah's granddaughter and Abraham's niece. Nachmanides, in his Commentary, severely denounces the Patriarch's conduct on the ground that it again imperilled his wife; and he adds that it makes no difference whether Abraham told Abimelech the truth in calling Sarah his "sister," inasmuch as he suppressed the all-important fact that she was also his wife. Scripture impartially relates both the failings and the virtues of its heroes.

said, Behold, my land is before thee: dwell where it pleaseth thee. 16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, it is for thee a covering of the eyes to all that are with thee; and before all men thou art righted. 17. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAPTER XXI

21 1. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. 2. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.* v 5. And Abraham was an hundred years old, when his son Isaac was born unto him. 6. And Sarah said, God hath prepared laughter for me; every one that heareth will laugh with me. 7. And she said, Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.

6. *laughter.* *i.e.* joy; gives an additional reason why the name Isaac was appropriate for the child.
laugh with me. *i.e.* rejoice with me.

16 הִנֵּה אַרְצִי לְפָנֶיךָ בַּטּוֹב בְּעֵינֶיךָ שֵׁב: וּלְשָׂרָה אָמַר
הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךְ הִנֵּה הוּא־לָךְ כְּסוּת עֵינַיִם
17 לְכָל אֲשֶׁר אִתָּךְ וְאֵת כֹּל וְנֹכָחַת: וַיִּתְפַּלֵּל אַבְרָהָם אֶל־
הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאַמְהֹתָיו
18 וַיֵּלֵדוּ: כִּי־עָצֹר עָצַר יְהוָה בְּעַד כָּל־רֶחֶם לְבֵית אֲבִימֶלֶךְ
עַל־דְּבַר שָׂרָה אֵשֶׁת אַבְרָהָם: ס

Cap. XXI. כא

א 1 וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה
2 כַּאֲשֶׁר דִּבֵּר: וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֵּן לִזְקֻנָיו
3 לַמּוֹעֵד אֲשֶׁר־דִּבֶּר אֹתוֹ אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת־
4 שֵׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק: וַיָּמָל
אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ
חמישי ה אֱלֹהִים: וְאַבְרָהָם בֶּן־מְאַת שָׁנָה בְּהִוָּלֶד לוֹ אֶת יִצְחָק
6 בְּנוֹ: וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ
7 יִצְחַק־לִי: וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֵינִיקָה בָנִים שָׂרָה
8 כִּי־יָלַדְתִּי בֵן לִזְקֻנָיו: וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל וַיַּעַשׂ אַבְרָהָם

v. 8. פתח באתנח

15. *my land.* This offer is to be contrasted with the action of Pharaoh in XII, 19f.

16. *a thousand pieces of silver.* This is not mentioned in v. 14 ; probably an additional personal gift.

a covering of the eyes. Figurative for " justification " ; to make them blind to the wrong which had been done her.

Chapter. XXI, 1–21. Isaac and Ishmael

1. *visited.* *i.e.* remembered.

as he had said. See XV, 4 ; XVIII, 10.

at the set time. See XVIII, 14.

3. *Isaac.* See XVII, 19.

8. And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. 9. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. 10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11. And the thing was very grievous in Abraham's sight on account of his son. 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 13. And also of the son of the bondwoman will I make a nation, because he is thy seed. 14. And Abraham rose up early in the morning, and took bread and a skin of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. 15. And the water in the bottle was spent, and she cast the child under one of the shrubs. 16. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon

wilderness of Beer-sheba. The town Beersheba, in the extreme South of Palestine, is situated on the border of the desert.

15. *one of the shrubs.* To protect him from the fierce sun.

16. *as it were a bowshot.* *i.e.* within hearing.

9 מְשַׂחֵק׃ וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן
י הָאָמָה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק׃ וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי
11 אַבְרָהָם עַל אודֹת בְּנוֹ׃ וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל
12 יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ
13 שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע׃ וְגַם אֶת־
14 בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ הוּא׃ וַיַּשְׁכֵּם אַבְרָהָם
בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־
שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר
טו שָׁבַע׃ וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת
16 אַחַד הַשִּׂיחִם׃ וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחַק כִּמְטַחֲוֵי

8. *the child was weaned.* Usually at two or even three years ; cf. II Maccabees, VII, 26. Weaning a child is in the East still made the occasion of a family feast.

9. *mocking.* " Making sport " (AJ). The Heb. term usually refers to an act of impurity or idolatry. Or, " Ishmael laughed derisively at the feasting and rejoicing over the child Isaac, inasmuch as he was the elder son and the heir to his father's estate. Hence Sarah's natural desire to drive him out of the house " (Ehrlich).

11. *the thing was very grievous.* For Abraham was attached to Ishmael ; see XVII, 18.

12. *God said unto Abraham.* Probably in a dream during the night ; cf. v. 14.

in Isaac shall thy seed be called. Isaac was to be the Patriarch's heir; and consequently Abraham might act upon Sarah's wish , and send Ishmael away, thus avoiding any dispute later on concerning the inheritance.

14. *skin of water.* Still used in the East.

and the child. Abarbanel shows that the Heb. text can be translated to mean that both Hagar and the lad carried the food and water.

the death of the child. And she sat over against him, and lift up her voice, and wept. 17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. 18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20. And God was with the lad, and he grew; and he dwelt in the wilderness, and became an archer. 21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.* vi

22. And it came to pass at that time, that Abimelech and Phicol the captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 23. now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24. And Abraham said, I will swear. 25. And

v. 22–34. ALLIANCE BETWEEN ABRAHAM AND ABIMELECH

22. *God is with thee.* Evidenced by the birth of a son to the Patriarch in his old age.

23. *here.* In this place, *i.e.* Beersheba.

kindness. Referring to gifts and permission to dwell in the land, see xx,·14f.

לֶשֶׁת כִּי אֻמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד וַתֵּשֶׁב מִנֶּגֶד
17 וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ: וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר
וַיִּקְרָא מַלְאַךְ אֱלֹהִים ׀ אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ
מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר
18 בַּאֲשֶׁר הוּא־שָׁם: קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־
19 יָדֵךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ: וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ
וַתֵּרֶא בְּאֵר מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם וַתַּשְׁקְ
כ אֶת־הַנָּעַר: וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר
21 וַיְהִי רֹבֶה קַשָּׁת: וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה
ששי פ
מֵאֶרֶץ מִצְרָיִם:
22 וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־
אַבְרָהָם לֵאמֹר אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה:
23 וְעַתָּה הִשָּׁבְעָה לִי בֵאלֹהִים הֵנָּה אִם־תִּשְׁקֹר לִי וּלְנִינִי
וּלְנֶכְדִּי כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמְּךָ תַּעֲשֶׂה עִמָּדִי וְעִם־
24 הָאָרֶץ אֲשֶׁר־גַּרְתָּה בָּהּ: וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ:

17. *heard the voice of the lad.* God has pity on the anguish of the alien slave mother, and hears her prayer no less than that of an Abraham.

where he is. lit. "as he now is." The Rabbis deduce from this the doctrine that God, in answering prayer, judges the penitent worshipper *as he is at that moment of his penitence.*

19. *and God opened her eyes. i.e.* she now perceived the well of water which was quite near her, but which in her anguish of mind she had overlooked. "The Hebrew phrase *to open the eyes* is exclusively employed in the figurative sense of receiving new sources of knowledge, not in that of regaining the sense of sight" (Maimonides).

21. *wilderness of Paran.* See on XIV, 6.

his mother took a wife. It was usually the concern of parent to find a wife for the son, cf. XXIV, 3f; XXXIV, 4.

out of the land of Egypt. Her native land.

Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away. 26. And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day. 27. And Abraham took sheep and oxen, and gave them unto Abimelech; and they two made a covenant. 28. And Abraham set seven ewe lambs of the flock by themselves. 29. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 30. And he said, These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well. 31. Wherefore he called that place Beer-sheba; because there they sware both of them. 32. So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines. 33. And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of the Lord, the Everlasting God. 34. And Abraham sojourned in the land of the Philistines many days.*vii

Chapter XXII. The Binding of Isaac (Akedah)

This Chapter is of great importance both in the life of Abraham and in the life of Israel. The aged Patriarch who had longed for a rightful heir ("O Lord God, what wilt Thou give me, seeing that I go childless?") and who had had his longing fulfilled in the birth of Isaac, is now bidden

כה וְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֹדוֹת בְּאֵר הַמַּיִם אֲשֶׁר
26 גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ: וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי
עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִי וְגַם אָנֹכִי
27 לֹא שָׁמַעְתִּי בִּלְתִּי הַיּוֹם: וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן
28 לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית: וַיַּצֶּב אַבְרָהָם אֶת־
29 שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדָּהֶן: וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם
מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבַדָּנָה:
ל וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־לִּי
31 לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת: עַל־כֵּן קָרָא לַמָּקוֹם
32 הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית
בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ אֶל־
33 אֶרֶץ פְּלִשְׁתִּים: וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם
שביעי 34 יְהוָה אֵל עוֹלָם: וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים: פ

25. *reproved*. While agreeing to the suggested alliance, Abraham stated a grievance ; cf. Lev. XIX, 17, " Thou shalt not hate thy brother in thy heart ; thou shalt surely reprove thy neighbour."

27. *sheep and oxen*. The exchange of gifts on making a treaty.

30. *witness*. The acceptance of the lambs would be equivalent to acknowledging Abraham's right to the possession of the well.

31. *Beer-sheba*. The name is given a double etymology : " the well of seven (lambs)," and " the well of swearing."

33. *and called there on the name of the Lord*. See on XII, 8.

It is noteworthy that the story of Hagar and Ishmael is the Reading for the First Day of Rosh Hashanah ; while the next chapter, the intended Sacrifice of Isaac is read on the Second Day. The highest manifestation of the Divine is not to be found in the calling into existence of Nature's elemental forces ; far higher are God's ways manifest in the hearts and souls of men, in the home life of those who do justice, love mercy and walk humbly with their God.

child, "Go to Abraham our Father, and tell him that I have bettered his instruction. He offered one child to God; I offered seven. He merely bound the sacrifice; I performed it" (Midrash). As persecution deepened during later centuries, the Binding of Isaac was ever in the mind of men and women who might at any moment be given the dread alternative of apostasy or death. Allusions to the Akedah early found their way into the Liturgy; and in time a whole cycle of synagogue hymns (*piyyutim*) grew round it. In the Middle Ages, it gave fathers and mothers the superhuman courage to immolate themselves and their children, rather than see them fall away to idolatry or baptism. English Jews need but think of the soul-stirring tragedy enacted at York Castle in the year 1190 to understand the lines of the modern Jewish poet:

"We have sacrificed all. We have given our wealth,
Our homes, our honours, our land, our health,
Our lives—like Hannah her children seven—
For the sake of the Torah that came from Heaven."

Many to-day have no understanding for martyrdom. They fail to see that it represents the highest moral triumph of humanity—unwavering steadfastness to principle, even at the cost of life. They equally fail to see the lasting influence of such martyrdoms upon the life and character of the nation whose history they adorn. Those who are thus blind to unconquerable courage and endurance naturally display hostility to the whole idea of the Akedah and its place and associations in Jewish thought. "Only a Moloch requires human sacrifices" they petulantly exclaim. But in all human history, there is not a single noble cause, movement or achievement that did not call for sacrifice, nay sacrifice of life itself. Science, Liberty, Humanity, all took their toll of martyrs; and so did and does Judaism. Israel is the classical people of martyrdom. No other people has made similar sacrifices for Truth, Conscience, Human Honour and Human Freedom (Martin Schreiner). Even in our own day, Jewish parents in Eastern and Central European lands have refused, and refuse, fortune and honours for the sake of conscience. What is far harder, they sacrifice the careers of their children whenever these involve disloyalty to the God of their Fathers. Few chapters of the Bible have had a more potent and more lasting influence on the lives and souls of men than the Akedah.

offer up this child as a burnt offering unto the Lord. The purpose of the command was to apply a supreme test to Abraham's faith, thus strengthening his faith by the heroic exercise of it. The proofs of a man's love of God are his willingness to serve Him with all his heart, all his soul and all his might ; as well as his readiness to sacrifice unto Him what is even dearer than life. It was a test safe only in a Divine hand, capable of intervening as He did intervene, and as it was His purpose from the first to intervene, as soon as the spiritual end of the trial was accomplished.

So much for what may be called the *positive* lesson of the Akedah. We shall now examine another side, the great *negative* teaching of this trial of Abraham. The story of the Binding of Isaac opens the age-long warfare of Israel against the abomination of child sacrifice which was rife among the Semitic peoples, as well as their Egyptian and Aryan neighbours. In that age, it was astounding that Abraham's God should have interposed *to prevent* the sacrifice, not that He should have asked for it. A primary purpose of this command, therefore, was to demonstrate to Abraham and his descendants after him that God abhorred human sacrifice with an infinite abhorrence. Unlike the cruel heathen deities, *it was the spiritual surrender alone that God required.* Moses warns his people not to serve God in the manner of the surrounding nations. " For every abomination to the Lord which He hateth have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods " (Deuteronomy XII, 31). All the Prophets alike shudder at this hideous aberration of man's sense of worship, and they do not rest till all Israel shares their horror of this savage custom. It is due to the influence of their teaching that the name *Ge Hinnom*, the valley where the wicked kings practised this horrible rite, became a synonym for " Hell."

A new meaning and influence begins for the Akedah and its demand for man's unconditional surrender to God's will and the behests of God's law, with the Maccabean revolt, when Jews were first called upon to die for their Faith. Abraham's readiness to sacrifice his most sacred affections on the altar of his God, evoked and developed a new ideal in Israel, *the ideal of martyrdom.* The story of Hannah and her seven sons, immortalised in the Second Book of Maccabees, has come down to us in many forms. In one of these, the martyr mother says to her youngest

CHAPTER XXII

22 1. And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. 2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4. On the third day Abraham lifted up his eyes, and saw the place afar off. 5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6. And Abraham took the wood of the

and offer him there. lit. "lift him up" (upon the altar). God, in His command, did not use the word which signifies the *slaying* of the sacrificial victim. From the outset, therefore, there was no intention of accepting a human sacrifice, although Abraham was at first not aware of this.

3. *and Abraham rose early in the morning.* There is no response in words on the part of Abraham. His answer is in deeds. He lost no time in obeying the will of God.

clave the wood. This task, usually left to a servant to perform, he now did himself.

5. *abide ye here.* Desiring to be alone with Isaac at the dread moment of sacrifice.

and come again. Was there an undercurrent of conviction that God would not exact His demand of him? The Rabbis declare that at the moment the Spirit of Prophecy entered into him, and he spoke more truly than he knew.

Cap. XXII. כב כב

א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
ב וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי: וַיֹּאמֶר קַח־נָא אֶת־
בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ
הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר
ג אֵלֶיךָ: וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח
אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם
ד וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי
ה וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק: וַיֹּאמֶר
אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר
ו נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם: וַיִּקַּח אַבְרָהָם

סגול באתנח v. 6.

1. *prove.* The Authorised Version has the older English "tempt," *i.e.* test; a trial (in older English, "a temptation") is that which puts to the test. A test is never employed for the purpose of injury, but to certify the power of resistance. All his other trials of faith were to be crowned by Abraham's willingness to sacrifice his dearest hope to the will of God. The Rabbis speak of it as the tenth and the greatest of the trials to which he was exposed.

and said unto him. From v. 3 we may deduce that God communicated with Abraham during the night, perhaps in a vision.

2. *take now.* The Heb. is peculiar: the imperative "take" is followed by the Heb. particle נא which means, "I pray thee"—God was speaking to Abraham "as friend to friend," and all thought of harm was excluded. This is the only instance of נא ("I beg of thee") after a Divine command.

thy son, thine only son, whom thou lovest, even Isaac. The repetition indicates the intense strain that was being placed upon Abraham's faith, and the greatness of the sacrifice demanded of him.

the land of Moriah. Jewish tradition identifies the locality with the Temple Mount (II Chron. III, 1).

burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8. And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them together. 9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10. And Abraham stretched forth his hand and took the knife to slay his son. 11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. 13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14. And Abraham called the name of that place Adonai-jireh: as it is said to this day, In the

14. *Adonay-jireh.* *i.e.* "God will see." *Adonay-jireh* is a departure from the Revised Version which here employs a transliteration of the Tetragrammaton.

to this day. *i.e.* it has become a proverbial expression.

אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ
7 וְאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־
אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֵּנִי בְנִי וַיֹּאמֶר הִנֵּה
8 הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים
9 יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם
י אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־
11 יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת לִשְׁחֹט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו
מַלְאַךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר
12 הִנֵּנִי: וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ
מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ
13 אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא
וְהִנֵּה־אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח
14 אֶת־הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: וַיִּקְרָא אַבְרָהָם שֵׁם־
הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה

v. 10. סגול באתנח

6. *the fire*. *i.e.* the vessel containing glowing embers, by means of which the wood on the altar was to be kindled.

7. *the lamb for a burnt offering*. This simple expression of boyish curiosity heightens the intense pathos of the situation.

so they went both of them together. This phrase is repeated from v. 6. Abraham's answer caused the truth to dawn upon Isaac's mind that *he* was to be the offering.

9. *bound*. Tied together the limbs.

10. *Abraham, Abraham*. This exclamation (Abraham, Abraham !) shows the anxiety of the angel of the Lord to hold Abraham back at the very last moment.

12. *now I know*. All that God desires was proof of Abraham's *willingness* to obey His command ; and the moral surrender had been complete.

mount of the Lord he shall be seen. 15. And the angel of the Lord called unto Abraham a second time out of heaven, 16. and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son : 17. that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; 18. and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice. 19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.* m

20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor ; 21. Uz his firstborn, and Buz his brother, and Kemuel the father of Aram ; 22. and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23. And Bethuel begat Rebekah : these eight did Milcah bear to Nahor, Abraham's brother. 24. And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

18. *be blessed.* See on XII, 2.

20–24. These verses are inserted to give the genealogy of Rebekah, whose life was to be linked with Isaac's.

20. *Milcah and Nahor.* See XI, 29.

22. *Bethuel.* Mentioned again in Chap. XXIV.

For the Lesson from the Prophets, II Kings, IV, 1–37, *see* The Haftorahs, p. 456.

טו יְרֵאֶה׃ וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם׃
16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־
17 הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃ כִּי־בָרֵךְ
אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל
18 אֲשֶׁר עַל־שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו׃ וְהִתְבָּרְכוּ
19 בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי׃ וַיָּשָׁב
אַבְרָהָם אֶל־נְעָרָיו וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע
וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע׃ פ מפטיר
כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה
21 יָלְדָה מִלְכָּה גַּם־הִוא בָּנִים לְנָחוֹר אָחִיךָ׃ אֶת־עוּץ בְּכֹרוֹ
22 וְאֶת־בּוּז אָחִיו וְאֶת־קְמוּאֵל אֲבִי אֲרָם׃ וְאֶת־כֶּשֶׂד וְאֶת־חֲזוֹ
23 וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֵת בְּתוּאֵל׃ וּבְתוּאֵל יָלַד אֶת־
רִבְקָה שְׁמֹנָה אֵלֶּה יָלְדָה מִלְכָּה לְנָחוֹר אֲחִי אַבְרָהָם׃
24 וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טֶבַח וְאֶת־
גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה׃

in the mount of the Lord he shall be seen. "In the mount where the Lord is seen" (AJ), *i.e.* where He reveals himself —referring to the Temple which was afterwards erected on this mount.

16. *by myself have I sworn.* Moses referred to this oath when he pleaded for Israel; see Exod. XXXII, 13. The expression is the equivalent of, "as I live, saith the Lord," Num. XIV, 28, and elsewhere.

17. *as the sand which is upon the seashore.* "As the sand has been placed as a boundary for the sea, and though the waves thereof roar and toss themselves, yet can they not prevail (Jer. v, 22), so would multitudes of enemies strive in vain to destroy Abraham's descendants; *but thy seed shall possess, etc.*" (Malbim); cf. XXXII, 13.

possess the gate of his enemies. Cf. XXIV, 60. The "gate" of the city was its most important site (see on XIX, 1), and its capture gave one command of the city.

V. CHAYYE SARAH

CHAPTER XXIII

23 1. And the life of Sarah was an hundred and seven and twenty years: these were the years of the life of Sarah. 2. And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3. And Abraham rose up from before his dead, and spake unto the children of Heth, saying, 4. I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. 5. And the children of Heth answered Abraham, saying unto him, 6. Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of

out of my sight. Better, "*from before me.*"

This is the first reference in the Bible to burial; and the reverential concern which the Patriarch shows to give honourable sepulchre to his dead has been a distinguishing feature among his descendants. *Meth mitzvah*, care of the unburied body of a friendless man, takes precedence over all other commandments. Burial is the Jewish method of disposal of the dead. Tacitus (Hist. v, 5) remarked upon the fact that the Jews buried their dead, instead of burning them. Cremation has always been repugnant to Jewish feeling, and is in total variance with the law and custom of Israel.

6–18. The bargaining which follows, with grandiloquent phrases and lavish offers, not to be taken too seriously by the person addressed, is still typically Oriental.

6. *a mighty prince.* lit. "a prince of God"; similarly, "mountains of God" means "great mountains."

in the choice of our sepulchres. Family or tribal vaults

Cap. XXIII. כג

כג פ פ פ ה 5

א וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים
ב שְׁנֵי חַיֵּי שָׂרָה׃ וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הִוא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה וְלִבְכֹּתָהּ׃
ג וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֵת לֵאמֹר׃
ד גֵּר־וְתוֹשָׁב אָנֹכִי עִמָּכֶם תְּנוּ לִי אֲחֻזַּת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה
ה מֵתִי מִלְּפָנָי׃ וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ׃ שְׁמָעֵנוּ ו
אֲדֹנִי נְשִׂיא אֱלֹהִים ו אַתָּה בְּתוֹכֵנוּ בְּמִבְחַר קְבָרֵינוּ קְבֹר

כ"ף ותיא v. 2.

V. CHAYYE SARAH

(Chapters XXIII–XXV, 18)

Chapter XXIII. Death and Burial of Sarah

1. *an hundred and seven and twenty years.* lit. "a hundred years, and twenty years, and seven years"; and since the word "year" is inserted after every figure, the Rabbis comment: "She was as handsome at one hundred as at the age of twenty; and as sinless at twenty as at seven." (This, according to Luzzatto and Berliner, was the original form of the saying).

2. *Kiriath-arba.* lit. "the city of four." In Judges I, 10, it is stated that Kiriath-arba was the old name of Hebron, and in that city the Israelites slew three giant chieftains, the sons of a man named Arba (see Josh. XV, 13). Hence the city was named after Arba; or it signified the city of these *four* giants.

Hebron. See on XIII, 18.

to mourn. The Hebrew word indicates the loud wailing still usual in the East as a manifestation of grief.

3. *rose up.* This verb is used because the mourner sat and slept on the ground; see II Sam. XII, 16; Lam. II, 10.

children of Heth. *i.e.* the Hittites; see on X, 15.

4. *stranger and a sojourner.* A proverbial phrase describing one whose origin is foreign, and whose period of residence is uncertain (Ryle).

us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. 7. And Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. 8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar, 9. that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying-place. 10. Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 11. Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 12. And Abraham bowed himself down before the people of the land. 13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there. 14. And Ephron

full price. lit. " full silver " ; Abraham wished to establish an unassailable right to the land by the payment of its value.

10. *Ephron was sitting.* Presiding over the session of the Assembly.

in the audience of all that went in. *i.e.* publicly ; cf. " all the goers-out of the gate of his city," XXXIV, 24.

11 *give I thee.* An expression of conventional politeness, neither intended nor taken literally.

אֶת־מֵתֶךָ אִישׁ מִמֶּנּוּ אֶת־קִבְרוֹ לְא־יִכְלֶה מִמְּךָ מִקְבֹּר
7 מֵתֶךָ׃ וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לִבְנֵי־חֵת׃
8 וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יֵשׁ אֶת־נַפְשְׁכֶם לִקְבֹּר אֶת־מֵתִי
9 מִלְּפָנַי שִׁמְעוּנִי וּפִגְעוּ־לִי בְּעֶפְרֹן בֶּן־צֹחַר׃ וְיִתֶּן־לִי אֶת־
מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר־לוֹ אֲשֶׁר בִּקְצֵה שָׂדֵהוּ בְּכֶסֶף
י מָלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לַאֲחֻזַּת־קָבֶר׃ וְעֶפְרֹן יֹשֵׁב בְּתוֹךְ
בְּנֵי־חֵת וַיַּעַן עֶפְרֹן הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת
11 לְכֹל בָּאֵי שַׁעַר־עִירוֹ לֵאמֹר׃ לֹא־אֲדֹנִי שְׁמָעֵנִי הַשָּׂדֶה
נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר־בּוֹ לְךָ נְתַתִּיהָ לְעֵינֵי בְנֵי־עַמִּי
12 נְתַתִּיהָ לָּךְ קְבֹר מֵתֶךָ׃ וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם־הָאָרֶץ׃
13 וַיְדַבֵּר אֶל־עֶפְרֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר אַךְ אִם־אַתָּה
לוּ שְׁמָעֵנִי נָתַתִּי כֶּסֶף הַשָּׂדֶה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת־

were common in ancient times, and the Hittites gave Abraham permission to select any one of these vaults; but the Patriarch insists on a separate resting-place for his wife. He probably had the intention of being buried there himself. If such was his intention, it was fulfilled; see XLIX, 29f.

7. *people of the land.* Heb. *Am ha-aretz*, which elsewhere means "the people of the land," and in later Hebrew, "an ignorant person," here means the Council of the Hittites in session. Abraham desired to secure a burial place that should forever remain a possession of his family. Such "freehold" purchase was impossible without the assent of the local Hittite national Council. "The expression *am ha-aretz* occurs 49 times in Scripture. In 42 of these instances it means neither the nation nor an individual boor, but is simply a technical term of Hebrew Politics and signifies what we would call Parliament." Judge Mayer Sulzberger, *The Am ha-aretz; the Ancient Hebrew Parliament*, Philadelphia, 1910.

9. *the cave of Machpelah.* It was a common practice to bury in caves. The word which is the name of the cave and of the locality denotes "double"; possibly because it consisted of two storeys.

answered Abraham, saying unto him, 15. My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead. 16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant.*ii 17. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure 18. unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron), in the land of Canaan. 20. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the children of Heth.

18. *in the presence of.* The sale was duly witnessed; cf. Jer. XXXII, 12.

For generations, nay centuries, the children of Israel were to have no point of fixity save the sepulchre of the Patriarchs. The Cave of Machpelah is regarded with immense veneration by the Mahommedans, who built a large mosque over it, and until recently altogether excluded both Jews and Christians from viewing it. A visit is still connected with considerable difficulty to a Jew.

14 מתי שמה: ויען עפרון את־אברהם לאמר לו: אדני
שמעני ארץ ארבע מאת שקל־כסף ביני ובינך מה־
16 הוא ואת־מתך קבר: וישמע אברהם אל־עפרון וישקל
אברהם לעפרון את־הכסף אשר דבר באזני בני־חת
שני 17 ארבע מאות שקל כסף עבר לסחר: ויקם ו שדה עפרון
אשר במכפלה אשר לפני ממרא השדה והמערה אשר־
18 בו וכל־העץ אשר בשדה אשר בכל־גבלו סביב: לאברהם
19 למקנה לעיני בני־חת בכל באי שער־עירו: ואחרי־כן
קבר אברהם את־שרה אשתו אל־מערת שדה המכפלה
כ על־פני ממרא הוא חברון בארץ כנען: ויקם השדה
והמערה אשר־בו לאברהם לאחזת קבר מאת בני־חת: ס

15. *what is that betwixt me and thee?* What can such a sum as that just mentioned matter to persons such as we? In this apparently unconcerned tone, the seller indicates the price he wants. The sum demanded, four hundred shekels of silver, is a very substantial sum, perhaps equivalent in purchasing power to from £1,000 to £2,000 in our time. In the contemporary Code of Hammurabi (see on XIV, 1) the wages of a working-man for a year are fixed at six or eight shekels (Bennett).

16. *weighed.* There were no coins of standard size and shape; therefore the pieces of silver had to be weighed before their value could be ascertained.

current money with the merchant. The phrase probably denotes that the silver was in convenient-sized pieces, readily usable in business transactions.

17. *were made sure.* *i.e.* were assured to Abraham. This verse and the following may well be a citation from the deed of assignment which was drawn up at the purchase. Contracts of this kind, dating from very early Semitic times, have been discovered in large numbers.

CHAPTER XXIV

24 1. And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. 2. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3. and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: 4. but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac. 5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6. And Abraham said unto him, Beware thou that thou bring not my son thither again. 7. The Lord, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying,

result from intermarriage with heathens is frequently expressed in the Bible; *e.g.*, Deut. VII, 3f.

4. *my country . . . kindred.* Here the reference is to Haran and to the family of his brother Nahor.

5. The meaning is, If I find a suitable wife for Isaac in Haran but the woman is not willing to leave her home, am I to take Isaac to Haran?

6. On no account is Isaac to return to Haran, lest he abandon the Land of Promise.

7. Abraham felt strongly that Isaac's marriage would be an important factor in the fulfilment of the Divine promise. Hence God would help Eliezer in his mission to find a worthy wife for Isaac.

כד CAP. XXIV. כד

א וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃
ב וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־
ג לוֹ שִׂים־נָא יָדְךָ תַּחַת יָרֵכִי׃ וְאַשְׁבִּיעֲךָ בַּיהוָה אֱלֹהֵי
הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת
ד הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ׃ כִּי אֶל־אַרְצִי וְאֶל־
ה מוֹלַדְתִּי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי לְיִצְחָק׃ וַיֹּאמֶר אֵלָיו
הָעֶבֶד אוּלַי לֹא־תאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ
הַזֹּאת הֲהָשֵׁב אָשִׁיב אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ
ו מִשָּׁם׃ וַיֹּאמֶר אֵלָיו אַבְרָהָם הִשָּׁמֶר לְךָ פֶּן־תָּשֵׁב אֶת־
ז בְּנִי שָׁמָּה׃ יְהוָה ׀ אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקָחַנִי מִבֵּית
אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי

CHAPTER XXIV. REBEKAH

1. *well stricken in age.* See on XVIII, 11.

2. *the elder of his house.* The one who possessed the greatest authority. Although the servant is not named here, it is clear from what was stated in XV, 2 that Eliezer is intended.

put thy hand under my thigh. According to the Biblical idiom, children are said to issue from the "thigh" or "loins" of their father (*cf.* XLVI, 26). Therefore the formality of placing the hand upon the thigh was taken to signify that if the oath were violated, the children who have issued, or might issue, from the "thigh" would avenge the act of disloyalty.

3. *God of heaven.* Abraham makes his servant swear in the name of the God he himself worshipped; he had converted his servant to the true Faith (see on XII, 5), evidenced by Eliezer's devout conduct throughout the narrative which follows.

daughters of the Canaanites. Who might divert Isaac from the path which his father had mapped out for him; *cf.* XXVIII, 1. This fear of the evil consequences which would

Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife for my son from thence. 8. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again. 9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.*iii 10. And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. 11. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. 12. And he said, O Lord, the God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness unto my master Abraham. 13. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water: 14. and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed

evidence of a tender heart. Kindness to animals is a virtue upon which Judaism lays stress. The Talmud declares that a man must not sit down to his meal before giving food to his animals. It is noteworthy that Eliezer decided to make beauty of character the criterion in his selection of a wife for Isaac. He anticipated the writer of Prov. xxxi, 30, who declared, "Favour is deceitful and beauty is vain; but a woman that feareth the Lord she shall be praised."

לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ
8 לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִשָּׁם: וְאִם־לֹא תֹאבֶה הָאִשָּׁה
לָלֶכֶת אַחֲרֶיךָ וְנִקֵּיתָ מִשְּׁבֻעָתִי זֹאת רַק אֶת־בְּנִי לֹא תָשֵׁב
9 שָׁמָּה: וַיָּשֶׂם הָעֶבֶד אֶת־יָדוֹ תַּחַת יֶרֶךְ אַבְרָהָם אֲדֹנָיו
שלישי י וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה: וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים
מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־
11 אֲרַם נַהֲרַיִם אֶל־עִיר נָחוֹר: וַיַּבְרֵךְ הַגְּמַלִּים מִחוּץ לָעִיר
12 אֶל־בְּאֵר הַמַּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשֹּׁאֲבֹת: וַיֹּאמַר
יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הַקְרֵה־נָא לְפָנַי הַיּוֹם וַעֲשֵׂה־
13 חֶסֶד עִם אֲדֹנִי אַבְרָהָם: הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם
14 וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת לִשְׁאֹב מָיִם: וְהָיָה הַנַּעֲרָ אֲשֶׁר
אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם־

v. 14. הנשה קרי

He will send his angel before thee. An expression denoting that God's protection and aid would be given him; cf. Exod. XXIII, 20.

9. *concerning this matter.* lit. "in accordance with this word, *i.e.* on the terms just laid down; namely, if the woman declines to follow him, Eliezer should be free from his obligation.

10. *and the servant took.* Gifts for the bride and her family.

Mesopotamia. Heb. "*Aram-naharaim*," *i.e.* Aram of the two rivers, Euphrates and Tigris.

the city of Nahor. *i.e.* the city in which Nahor and his family dwelt, Haran.

11. *by the well of water.* The place where a stranger would naturally wait who required information concerning an inhabitant of the city.

12. *send me good speed.* lit. "make it happen before me" (as I desire).

14. *camels to drink also.* Eliezer would only ask a drink of water for himself. The maiden on her own initiative was to suggest water for the camels. Her doing so would be

for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master. 15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 16. And the damsel was very fair to look upon, a virgin, neither had any man known her : and she went down to the fountain, and filled her pitcher, and came up. 17. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water of thy pitcher. 18. And she said, Drink, my lord : and she hasted, and let down her pitcher upon her hand, and gave him drink. 19. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. 20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. 21. And the man looked stedfastly on her ; holding his peace, to know whether the Lord had made his journey prosperous or not. 22. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold ; 23. and said, Whose daughter art thou ? tell me, I pray thee. Is there room in thy father's house for us to lodge in ? 24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 25. She said moreover unto him, We have both straw and provender enough,

גְּמַלֶּיךָ אַשְׁקֶה אַתָּה הֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע
סו כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי: וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר
וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת
16 נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ: וְהַנַּעֲרָ טֹבַת מַרְאֶה
מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ
17 וַתָּעַל: וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־
18 מַיִם מִכַּדֵּךְ: וַתֹּאמֶר שְׁתֵּה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־
19 יָדָהּ וַתַּשְׁקֵהוּ: וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב
כ עַד אִם־כִּלּוּ לִשְׁתֹּת: וַתְּמַהֵר וַתְּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת וַתָּרָץ
21 עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־גְּמַלָּיו: וְהָאִישׁ
מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ יְהוָה דַּרְכּוֹ אִם־
22 לֹא: וַיְהִי כַּאֲשֶׁר כִּלּוּ הַגְּמַלִּים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ נֶזֶם
זָהָב בֶּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל־יָדֶיהָ עֲשָׂרָה זָהָב
23 מִשְׁקָלָם: וַיֹּאמֶר בַּת־מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית־
24 אָבִיךְ מָקוֹם לָנוּ לָלִין: וַתֹּאמֶר אֵלָיו בַּת־בְּתוּאֵל אָנֹכִי בֶּן־
כה מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר: וַתֹּאמֶר אֵלָיו גַּם־תֶּבֶן גַּם־
26 מִסְפּוֹא רַב עִמָּנוּ גַּם־מָקוֹם לָלִון: וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ

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v. 16. והנערה קרי v. 19. קמץ בי"ק

15. *Bethuel.* See xxii, 20f.

16. *very fair to look upon.* Rebekah possessed physical beauty as well as goodness of heart.

21. *holding his peace.* *i.e.* wondering in silence.

22. *ring.* *i.e.* nose-ring ; see v. 47.

half a shekel weight. The shekel weighed about half an ounce. These gifts were both a token of gratitude and a means of obtaining the maiden's favourable opinion.

and room to lodge in. 26. And the man bowed his head, and worshipped the Lord.*iv 27. And he said, Blessed be the Lord, the God of my master Abraham, who hath not forsaken his mercy and his truth toward my master: as for me, the Lord hath led me in the way to the house of my master's brethren. 28. And the damsel ran, and told her mother's house according to these words. 29. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. 30. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the fountain. 31. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. 32. And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him. 33. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. 34. And he said, I am Abraham's servant. 35. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and menservants and maid-

them or their tribes. After the guest has eaten with his host, he is safe (Bennett).

רכיע 27 לַיהוָה: וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר
לֹא־עָזַב חַסְדּוֹ וַאֲמִתּוֹ מֵעִם אֲדֹנִי אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהוָה
28 בֵּית אֲחֵי אֲדֹנִי: וַתָּרָץ הַנַּעֲרָ וַתַּגֶּד לְבֵית אִמָּהּ כַּדְּבָרִים
29 הָאֵלֶּה: וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיָּרָץ לָבָן אֶל־הָאִישׁ
ל הַחוּצָה אֶל־הָעָיִן: וַיְהִי ׀ כִּרְאֹת אֶת־הַנֶּזֶם וְאֶת־הַצְּמִדִים
עַל־יְדֵי אֲחֹתוֹ וּכְשָׁמְעוֹ אֶת־דִּבְרֵי רִבְקָה אֲחֹתוֹ לֵאמֹר
כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־
31 הַגְּמַלִּים עַל־הָעָיִן: וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד
32 בַּחוּץ וְאָנֹכִי פִּנִּיתִי הַבַּיִת וּמָקוֹם לַגְּמַלִּים: וַיָּבֵא הָאִישׁ
הַבַּיְתָה וַיְפַתַּח הַגְּמַלִּים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגְּמַלִּים
33 וּמַיִם לִרְחֹץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ: וַיּוּשַׂם
לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם־דִּבַּרְתִּי דְבָרָי וַיֹּאמֶר
34 דַּבֵּר: וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי: וַיהוָה בֵּרַךְ אֶת־אֲדֹנִי
לה מְאֹד וַיִּגְדָּל וַיִּתֶּן־לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדִם וּשְׁפָחֹת

v. 28. הנערה קרי v. 33. וישם קרי

26. *worshipped.* lit. " prostrated himself before."

27. *mercy.* Better, " *kindness.*" The phrase, " kindness and truth " is the Heb. idiom for " true kindness."

brethren. *i.e.* kinsfolk.

28. *her mother's house.* *i.e.* the part of Bethuel's house reserved for the women.

30. *he saw the ring.* Laban lacked the true spirit of hospitality, and was actuated solely by sordid motives.

31. *blessed of the Lord.* An expression denoting profound respect. So again xxvi, 39. Rebekah had heard Eliezer use the Divine Name (see v. 27), had probably repeated it in her narrative.

32. *he gave straw.* The pronouns, as often in Hebrew, are vaguely used. It was probably Laban who ungirded the camels ; and it was certainly he who provided the water.

34. *I am Abraham's servant.* The Arab host does not ask his guest's name, at any rate till the latter has eaten of his food, lest there should prove to be a blood-feud between

servants, and camels and asses. 36. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: 38. but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. 39. And I said unto my master, Peradventure the woman will not follow me. 40. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41. then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. 42. And I came this day unto the fountain, and said, O Lord, the God of my master Abraham, if now thou do prosper my way which I go: 43. behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water of thy pitcher to drink; 44. and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son. 45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, Let me drink, I pray thee. 46. And she made haste,

36 וּגְמַלִּים וַחֲמֹרִים׃ וַתֵּלֶד שָׂרָה אֵשֶׁת אֲדֹנִי בֵן לַאדֹנִי
37 אַחֲרֵי זִקְנָתָהּ וַיִּתֶּן־לוֹ אֶת־כָּל־אֲשֶׁר־לוֹ׃ וַיַּשְׁבִּעֵנִי אֲדֹנִי
לֵאמֹר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי
38 יֹשֵׁב בְּאַרְצוֹ׃ אִם־לֹא אֶל־בֵּית־אָבִי תֵּלֵךְ וְאֶל־מִשְׁפַּחְתִּי
39 וְלָקַחְתָּ אִשָּׁה לִבְנִי׃ וָאֹמַר אֶל־אֲדֹנִי אֻלַי לֹא־תֵלֵךְ הָאִשָּׁה
מ אַחֲרָי׃ וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר־הִתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח
מַלְאָכוֹ אִתָּךְ וְהִצְלִיחַ דַּרְכֶּךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִמִּשְׁפַּחְתִּי
41 וּמִבֵּית אָבִי׃ אָז תִּנָּקֶה מֵאָלָתִי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי
42 וְאִם־לֹא יִתְּנוּ לָךְ וְהָיִית נָקִי מֵאָלָתִי׃ וָאָבֹא הַיּוֹם אֶל
הָעַיִן וָאֹמַר יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אִם־יֶשְׁךָ־נָא
43 מַצְלִיחַ דַּרְכִּי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ׃ הִנֵּה אָנֹכִי נִצָּב
עַל־עֵין הַמָּיִם וְהָיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב וְאָמַרְתִּי
44 אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מַיִם מִכַּדֵּךְ׃ וְאָמְרָה אֵלַי גַּם־
אַתָּה שְׁתֵה וְגַם לִגְמַלֶּיךָ אֶשְׁאָב הִוא הָאִשָּׁה אֲשֶׁר־הֹכִיחַ
מה יְהוָה לְבֶן־אֲדֹנִי׃ אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה
רִבְקָה יֹצֵאת וְכַדָּהּ עַל־שִׁכְמָהּ וַתֵּרֶד הָעֲיְנָה וַתִּשְׁאָב
46 וָאֹמַר אֵלֶיהָ הַשְׁקִינִי נָא׃ וַתְּמַהֵר וַתּוֹרֶד כַּדָּהּ מֵעָלֶיהָ

39. *Peradventure the woman will not follow me.* From this and v. 57 below, it is evident that whatever the preliminary negotiations in the "arrangement" of the marriage, the whole matter was contingent on the consent of the maiden.

40. *my kindred.* lit. "my family."

43. *maiden.* A different Hebrew word from that rendered "damsel" in v. 14. It denotes a girl of marriageable age, and is the word which occurs in Isaiah, VII, 14.

and let down the pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. 47. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose, and the bracelets upon her hands. 48. And I bowed my head, and worshipped the Lord, and blessed the Lord, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son. 49. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. 51. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken. 52. And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto the Lord.* v 53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. 54. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away

54. Only after he had discharged his duty to his master, does Eliezer think of himself and partake of the food offered to him.

וַתֹּאמֶר שְׁתֵּה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה וָאֶשְׁתְּ וְגַם הַגְּמַלִּים
47 הִשְׁקָתָה: וָאֶשְׁאַל אֹתָהּ וָאֹמַר בַּת־מִי אַתְּ וַתֹּאמֶר בַּת־
בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יָלְדָה־לּוֹ מִלְכָּה וָאָשִׂם הַנֶּזֶם עַל־
48 אַפָּהּ וְהַצְּמִידִים עַל־יָדֶיהָ: וָאֶקֹּד וָאֶשְׁתַּחֲוֶה לַיהוָה
וָאֲבָרֵךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר הִנְחַנִי בְּדֶרֶךְ
49 אֱמֶת לָקַחַת אֶת־בַּת־אֲחִי אֲדֹנִי לִבְנוֹ: וְעַתָּה אִם־יְשְׁכֶם
עֹשִׂים חֶסֶד וֶאֱמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ
נ לִי וְאֶפְנֶה עַל־יָמִין אוֹ עַל־שְׂמֹאל: וַיַּעַן לָבָן וּבְתוּאֵל
וַיֹּאמְרוּ מֵיְהוָה יָצָא הַדָּבָר לֹא נוּכַל דַּבֵּר אֵלֶיךָ רַע אוֹ־
51 טוֹב: הִנֵּה־רִבְקָה לְפָנֶיךָ קַח וָלֵךְ וּתְהִי אִשָּׁה לְבֶן־אֲדֹנֶיךָ
52 כַּאֲשֶׁר דִּבֶּר יְהוָה: וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־
חמישי 53 דִּבְרֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה לַיהוָה: וַיּוֹצֵא הָעֶבֶד כְּלֵי־כֶסֶף
וּכְלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה וּמִגְדָּנֹת נָתַן לְאָחִיהָ
54 וּלְאִמָּהּ: וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ וַיָּלִינוּ

47. In point of fact, he had given her the presents before asking who she was ; see v. 22 f.

48. *brother's daughter.* *i.e.* kinsman's daughter. " Brother " is used here, as in XIV, 14, 16 ; XXIX, 12, to denote " nephew."

49. *that I may turn.* *i.e.* that he may consider what course his is next to pursue.

50. *Laban and Bethuel answered.* It is to be noted that Laban is mentioned first. He disrespectfully answered before his father.

good or bad. An idiomatic expression meaning " anything at all " ; cf. III, 22. They cannot act against the manifest decree of God.

51. *take her and go.* As is usual in the Orient, the preliminary negotiations in regard to the marriage take place without consultation with the maiden ; but see v. 39, 57.

53. Eliezer hands her mother and brother the *mohar*, or compensation for her loss to the family.

unto my master. 55. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten ; after that she shall go. 56. And he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away that I may go to my master. 57. And they said, We will call the damsel, and inquire at her mouth. 58. And they called Rebekah, and said unto her, Wilt thou go with this man ? And she said, I will go. 59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate them. 61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebekah, and went his way. 62. And Isaac came from the way of Beer-lahai-roi ; for he dwelt in the land of the South. 63. And Isaac went out to meditate in the field at the eventide , and he lifted up his eyes, and saw, and, behold: there were camels coming. 64. And Rebekah

61. *and followed the man.* In the East it is still the custom for the woman to walk or ride in the rear.

62. *Beer-lahai-roi.* The well associated with the story of Hagar.

the South. *i.e.* the Negeb ; see on XII, 9.

63. *to meditate.* The Targums and the Rabbis understood the word to mean "pray," and declared that Isaac instituted the Afternoon Service (מנחה), as Abraham had instituted the Morning Service (derived from XIX, 27), and Jacob later on instituted the Evening Service (deduced from XXVIII, 11)

נה וַיִּקְּרוּ בַּבֹּקֶר וַיֹּאמֶר שַׁלְּחֵנִי לַאדֹנָי: וַיֹּאמֶר אָחִיהָ וְאִמָּהּ
56 תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר אַחַר תֵּלֵךְ: וַיֹּאמֶר
אֲלֵהֶם אַל־תְּאַחֲרוּ אֹתִי וַיהוָה הִצְלִיחַ דַּרְכִּי שַׁלְּחוּנִי
57 וְאֵלְכָה לַאדֹנִי: וַיֹּאמְרוּ נִקְרָא לַנַּעֲרָ וְנִשְׁאֲלָה אֶת־פִּיהָ:
58 וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה
59 וַתֹּאמֶר אֵלֵךְ: וַיְשַׁלְּחוּ אֶת־רִבְקָה אֲחֹתָם וְאֶת־מֵנִקְתָּהּ
ס וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו: וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ
לָהּ אֲחֹתֵנוּ אַתְּ הֱיִי לְאַלְפֵי רְבָבָה וְיִרַשׁ זַרְעֵךְ אֵת שַׁעַר
61 שֹׂנְאָיו: וַתָּקָם רִבְקָה וְנַעֲרֹתֶיהָ וַתִּרְכַּבְנָה עַל־הַגְּמַלִּים
וַתֵּלַכְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה וַיֵּלֶךְ:
62 וְיִצְחָק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:
63 וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא
64 וְהִנֵּה גְמַלִּים בָּאִים: וַתִּשָּׂא רִבְקָה אֶת־עֵינֶיהָ וַתֵּרֶא אֶת־

v. 55. הנערה קרי v. 57. לנערה קרי

55. *her brother and her mother.* Again Laban interposes before his parent; see v. 50. We might have expected mention of the father instead of the mother. He was in all probability quite satisfied to let Rebekah go immediately.

a few days, at the least ten. Or, "a full year or ten months." This is the rendering of Onkelos and other ancient Jewish versions and is quite justified by Heb. idiom. Rebekah's mother and relatives were loth suddenly to part from her, as they might never see her again.

57. *inquire at her mouth. i.e.* consult her, as to the time of her going. The Rabbis take it to mean as to whether she wishes to follow Eliezer, and deduce from this text the rule that a woman cannot legally be given away in marriage without her consent.

59. *their sister.* Laban had throughout been most prominent in the negotiations.

her nurse. Her name was Deborah; see XXXV, 8.

60. *be thou the mother of.* The Heb. is simply "become," as in XVII, 16.

let thy seed possess. See on XXII, 17.

lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself. 66. And the servant told Isaac all the things that he had done. 67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.* vi

CHAPTER XXV

25 1. And Abraham took another wife, and her name was Keturah. 2. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak,

Chapter XXV. Death of Abraham and Descendants of Ishmael

1. *and Abraham took another wife.* It does not necessarily mean that it was not until after the death of Sarah that he married again. It is quite possible that he took this secondary wife (in I Chron. 1, 32 Keturah is called a "concubine") during her life-time; and it is only mentioned here in connection with the disposal of the Patriarch's property.

2. The domestic tradition in these verses preserves the recollection of the early relationship between the ancestors of Israel and the tribes of the North Arabian desert (Ryle).

Medan. The "Medanites" are referred to in xxxvii as traders with Egypt.

Midian. The name of a nomad tribe frequently occurring in the Bible.

Shuah. One of Job's friends is described as a Shuhite (Job ii, 11).

סה יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל: וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ
הַלָּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי
66 וַתִּקַּח הַצָּעִיף וַתִּתְכָּס: וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל־
67 הַדְּבָרִים אֲשֶׁר עָשָׂה: וַיְבִאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ
וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֶּאֱהָבֶהָ וַיִּנָּחֶם יִצְחָק
אַחֲרֵי אִמּוֹ: ס
ששי

כה Cap. XXV.

2 א וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה: וַתֵּלֶד לוֹ אֶת־
זִמְרָן וְאֶת־יָקְשָׁן וְאֶת־מְדָן וְאֶת־מִדְיָן וְאֶת־יִשְׁבָּק וְאֶת־

64. *lighted off.* "She alighted from" (AJ). A mark of respect; cf. Joshua, xv, 18; I Sam. xxv, 23. In the East men and women dismount on the approach of a person of importance.

65. *took her veil.* Rebekah again acted in accordance with Eastern etiquette. It was not necessary for her to have her face veiled in the presence of Eliezer, since he was only a servant.

67. *into his mother Sarah's tent.* He installed her as mistress of the household.

The order of the words, *He took Rebekah, she became his wife, and he loved her,* calls for comment. In modern life we would place "he loved her" first, and write: "He loved Rebekah, he took her, and she became his wife." But, however important it is that love shall precede marriage, it is far more important that it shall continue *after* marriage. The modern attitude lays all the stress on the romance before marriage; the olden Jewish view emphasises the life-long devotion and affection after marriage (S. R. Hirsch).

comforted. Rebekah filled the gap caused in Isaac's life by the death of his mother. The Rabbis explain that on the death of Sarah the blessings which had attended the household of the Patriarch and the pious customs which distinguished it, came to an end; but when Rebekah was brought to the tent, they were restored. "The Sabbath lamp once more illumined the home of the Patriarch," and Rebekah continued as well all the other religious rites which Sarah had initiated.

and Shuah. 3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4. And the sons of Midian ; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah. 5. And Abraham gave all that he had unto Isaac. 6. But unto the sons of the concubines, which Abraham had, Abraham gave gifts ; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 7. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 8. And Abraham gave up the ghost, and died in a good old age, an old man, and full of years ; and was gathered to his people. 9. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre ; 10. the field which Abraham purchased of the children of Heth : there was Abraham buried, and Sarah his wife. 11. And it came to pass after the death of Abraham, that God blessed Isaac his son ; and Isaac dwelt by Beer-lahai-roi.*vii

was gathered to his people. Not to be understood literally, as his people were buried in Mesopotamia. It is a parallel phrase to " thou shalt go to thy fathers " in XVII, 15 ; and, like it, is an intimation of immortality.

9. *Isaac and Ishmael.* At the graveside of their father, the half-brothers were reconciled (Midrash).

Machpelah. See XXIII, 9ff.

11. *God blessed Isaac.* *i.e.* the promises made to Abraham were now transferred to him.

3 שׁוּחַ׃ וְיָקְשָׁן יָלַד אֶת־שְׁבָא וְאֶת־דְּדָן וּבְנֵי דְדָן הָיוּ
4 אַשּׁוּרִם וּלְטוּשִׁם וּלְאֻמִּים׃ וּבְנֵי מִדְיָן עֵיפָה וָעֵפֶר וַחֲנֹךְ
ה וַאֲבִידָע וְאֶלְדָּעָה כָּל־אֵלֶּה בְּנֵי קְטוּרָה׃ וַיִּתֵּן אַבְרָהָם
6 אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק׃ וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר
לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנֹת וַיְשַׁלְּחֵם מֵעַל יִצְחָק בְּנוֹ
7 בְּעוֹדֶנּוּ חַי קֵדְמָה אֶל־אֶרֶץ קֶדֶם׃ וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי
אַבְרָהָם אֲשֶׁר־חָי מֵאַת שָׁנָה וְשִׁבְעִים שָׁנָה וְחָמֵשׁ שָׁנִים׃
8 וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבֵעַ וַיֵּאָסֶף אֶל־
9 עַמָּיו׃ וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בָּנָיו אֶל־מְעָרַת הַמַּכְפֵּלָה
אֶל־שְׂדֵה עֶפְרֹן בֶּן־צֹחַר הַחִתִּי אֲשֶׁר עַל־פְּנֵי מַמְרֵא׃
י הַשָּׂדֶה אֲשֶׁר־קָנָה אַבְרָהָם מֵאֵת בְּנֵי־חֵת שָׁמָּה קֻבַּר
11 אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ׃ וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ
שביעי אֱלֹהִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי׃ פ

3. *Sheba and Dedan.* Mentioned in x. 7. The other names are found on Arabian inscriptions.

5. Cf. xxiv, 36.

6. *concubines.* *i.e.* Hagar and Keturah.

while he yet lived. *i.e.* in his lifetime, a wise precaution to ensure the safety of Isaac and prevent disputes amongst the members of the family.

eastward. *i.e.* to Arabia. The Arabs are sometimes described as "children of the East"; see Judges vi, 3; Job 1, 3.

7. *an hundred threescore and fifteen years.* Abraham must have lived to see his grandchildren. Isaac was born when his father was a hundred (xxi, 5), and was sixty at the birth of Esau and Jacob (see v. 26); hence they were fifteen when the Patriarch died.

8. *gave up the ghost.* Better, "*expired*" (AJ).

12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham : 13. and these are the names of the sons of Ishmael, by their names, according to their generations : the firstborn of Ishmael, Nebaioth ; and Kedar, and Adbeel, and Mibsam, 14. and Mishma, and Dumah, and Massa ; 15. Hadad, and Tema, Jetur, Naphish, and Kedemah*m: 16. these are the sons of Ishmael, and these are their names, by their villages, and by their encampments ; twelve princes according to their nations. 17. And these are the years of the life of Ishmael, an hundred and thirty and seven years : and he gave up the ghost and died ; and was gathered unto his people. 18. And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria : he settled in the presence of all his brethren.

broke away from the debasing idol-worship of his contemporaries, and devoted his life to the spread of the world-redeeming truth of the One God of Justice and Mercy. He forsook home and family to brave unknown dangers because the Voice of God bade him do so ; and, throughout his days, he showed that faith in God must manifest itself in implicit and joyful surrender to the Divine will. He set an example to his children to sacrifice the dearest things in life and, if need be, life itself, in defence of the spiritual heritage entrusted to their care. While he preached renunciation in the service of God, he practised loving-kindness and truth towards his fellowmen. Witness his magnanimity in his treatment of Lot ; his fine independence in the refusal to accept any of the spoils won by the men of his household ; his benevolence in the reception of strangers ; his stand for justice, when pleading for the doomed cities ; and his all-embracing human pity which extended even to those who had forfeited all claim to

12 וְאֵלֶּה תּוֹלְדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה הָגָר
13 הַמִּצְרִית שִׁפְחַת שָׂרָה לְאַבְרָהָם: וְאֵלֶּה שְׁמוֹת בְּנֵי
יִשְׁמָעֵאל בִּשְׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נְבָיֹת וְקֵדָר
14 טו וְאַדְבְּאֵל וּמִבְשָׂם: וּמִשְׁמָע וְדוּמָה וּמַשָּׂא: חֲדַד וְתֵימָא
מפטיר 16 יְטוּר נָפִישׁ וָקֶדְמָה: אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמוֹתָם
17 בְּחַצְרֵיהֶם וּבְטִירֹתָם שְׁנֵים־עָשָׂר נְשִׂיאִם לְאֻמֹּתָם: וְאֵלֶּה
שְׁנֵי חַיֵּי יִשְׁמָעֵאל מְאַת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וְשֶׁבַע שָׁנִים
18 וַיִּגְוַע וַיָּמָת וַיֵּאָסֶף אֶל־עַמָּיו: וַיִּשְׁכְּנוּ מֵחֲוִילָה עַד־שׁוּר
אֲשֶׁר עַל־פְּנֵי מִצְרַיִם בֹּאֲכָה אַשּׁוּרָה עַל־פְּנֵי כָל־אֶחָיו נָפָל:

12–18. Descendants of Ishmael

12. *generations.* Descendants. Some of the names that follow are found in Assyrian and Arabian inscriptions.

13. *Nebaioth.* Later known as Nabataeans.

Kedar. In Ps. cxx, 5, they are taken as a type of hostile neighbours.

15. *Tema.* An important station on the trade-route from Yemen to Syria.

16. *encampments.* Probably a technical term to denote the circular enclosure used by a nomad people.

princes. Sheiks of clans.

17. *was gathered.* See on v. 8.

18. *Havilah.* See II, 11 ; situated in N.E. Arabia.

Shur. See on XVI, 7 ; cf. also I Sam. XV, 7.

Assyria. Better, *Asshur.* The reference is probably to the land of Asshurim mentioned in v. 3.

settled. lit. "fell." For this sense of the word, cf. Judges, VII, 12.

This chapter concludes the Biblical account of the first of the Patriarchs. It is difficult, indeed, because of our life-long familiarity with the story, rightly to estimate the nobility and grandeur of the personality revealed in these chapters.

He was the pioneer of the monotheistic faith. Undazzled by the heathen splendour of a Nimrod or a Hammurabi, he

VI TOLEDOTH

19. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 20. and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. 21. And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22. And the children struggled together within her; and she said, If it be so, wherefore do I live? And she went to inquire of the Lord. 23. And the Lord said unto her,

Abraham's son. *i.e.* his son and heir, to distinguish him from the children of Hagar and Keturah.

Abraham begat Isaac. It was not until the Patriarch's name was altered from Abram to Abraham, "father of a multitude of nations" (XVII, 5), that Isaac was born.

20. *Paddan-aram.* Identical with Aram-Naharaim, or Mesopotamia; cf. XXIV, 10.

21. *she was barren.* Like Sarah before her (XVI, 1) and Rachel after her (XXX, 31). This sterility may have been intended to emphasise that the children who were eventually born were a gift of grace from God for the fulfilment of His purpose.

22. *struggled together.* A premonition of the rivalry which was to exist between the brothers and their descendants.

if it be so, wherefore do I live? Life was unbearable for her, and she wished to die (Nachmanides).

to enquire of the Lord. A technical term for seeking an answer from a Divine source. According to the Midrash, she went to the School of Shem, where the knowledge of God was taught. It is very probable that she went to "enquire of the Lord" through Abraham, who was still alive at this time (see on v. 7 above).

פ פ פ ו 6

19 וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־
כ יִצְחָק: וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רִבְקָה
בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ
21 לְאִשָּׁה: וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה
22 הִוא וַיֵּעָתֶר לוֹ יְהוָה וַתַּהַר רִבְקָה אִשְׁתּוֹ: וַיִּתְרֹצְצוּ
הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם־כֵּן לָמָּה זֶּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ
23 אֶת־יְהוָה: וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי

v. 23. גוים ק׳ .ibid קמץ בז״ק

human pity. Finally, the closing stage of his life shows his anxiety that the spiritual treasures he has acquired should be transmitted unimpaired through his son to future generations. Verily, he is the prototype of what the Jew should aim at being. "Look unto the rock whence ye were digged, look unto Abraham, your father," is the Divine exhortation addressed to Israel (Isaiah, LI, 1).

For the Lesson from the Prophets, I Kings, I, 1–31, *see* The Haftorahs, p. 467.

VI. TOLEDOTH

(CHAPTERS XXV, 19–XXVIII, 9)

(b) JACOB

CHAPTERS XXV–XXXVI

CHAPTER XXV 19–34. THE BIRTHRIGHT

19. With this verse, a new section of the Book of Genesis commences, which extends to the end of Chapter XXXVI. Therefore, we are given a brief summary of what has gone before, to prepare us for the new events to be described.

Two nations are in thy womb,
And two peoples shall be separated even from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger.

24. And when her days to be delivered were fulfilled behold, there were twins in her womb. 25. And the first came forth ruddy, all over like an hairy garment; and they called his name Esau. 26. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. 27. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 28. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. 29. And Jacob sod pottage: and Esau came in from the field, and he was faint: 30. and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31. And Jacob said, Sell me first

to animals that the hunter's life entails, yet he is praised for his devotion to Isaac. To have merited his father's love is regarded as the consequence of Esau's filial piety.

and Rebekah loved Jacob. Each parent had a favourite child, which was to lead to the break-up of the household. "Love thy children with an impartial love," is the wise admonition of a medieval Jewish teacher.

30. *feed me.* "Let me swallow" (AJ). The Heb. word, which does not occur elsewhere in the Bible, implies animal-like voracity.

the same red pottage. lit. "this red, red pottage"

Edom. "The Hebrews saw in the name of the rival

לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאְמָץ וְרַב יַעֲבֹד
24 צָעִיר: וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בִּבְטְנָהּ: וַיֵּצֵא
כה הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:
26 וְאַחֲרֵי־כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעְקֵב עֵשָׂו וַיִּקְרָא
27 שְׁמוֹ יַעֲקֹב וְיִצְחָק בֶּן־שִׁשִּׁים שָׁנָה בְּלֶדֶת אֹתָם: וַיִּגְדְּלוּ
הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ
28 תָּם יֹשֵׁב אֹהָלִים: וַיֶּאֱהַב יִצְחָק אֶת־עֵשָׂו כִּי־צַיִד בְּפִיו
29 וְרִבְקָה אֹהֶבֶת אֶת־יַעֲקֹב: וַיָּזֶד יַעֲקֹב נָזִיד וַיָּבָא עֵשָׂו
ל מִן־הַשָּׂדֶה וְהוּא עָיֵף: וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הַלְעִיטֵנִי
נָא מִן־הָאָדֹם הָאָדֹם הַזֶּה כִּי עָיֵף אָנֹכִי עַל־כֵּן קָרָא

חס׳ v. 24.

23. *two nations.* *i.e.* the founders of two nations. The oracular answer is in four poetic lines.

shall be separated. Shall be mutually antagonistic from birth.

the elder shall serve the younger. This prophecy was fulfilled when David defeated Edom. See II Sam. VIII, 14.

24. *ruddy.* Heb. *admoni.* The Midrash explains the ruddiness as a premonition of his love for hunting and the shedding of blood.

garment. "Mantle" (AJ).

Esau. Some authorities derive it from a Semitic root meaning, "thick-haired."

26. *his hand had hold on Esau's heel.* As it were to pull him back and prevent him from being the first-born; cf. Hosea XII, 4.

Jacob. That is, "One that takes by the heel" or "supplants."

27. *a cunning hunter.* lit. "knowing hunting." The word "cunning" is used in its old meaning, "skilful."

plain. lit. "perfect"; *i.e.* quiet, harmless.

dwelling in tents. *i.e.* a shepherd. The Midrash explains "tents" to mean "schools of religious study"; cf. on v. 22.

28. *now Isaac loved Esau.* Although in Rabbinic literature, Esau the roving huntsman is, like Nimrod, depicted as a bad character because of the bloodshed and cruelty

of all thy birthright. 32. And Esau said, Behold, I am at the point to die: and what profit shall the birthright do to me? 33. And Jacob said, Swear to me first of all; and he sware unto him: and he sold his birthright unto Jacob. 34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

CHAPTER XXVI

26 1. And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 2. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3. sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish

have passed into the hands of Esau, was not worth to him as much as a dish of pottage. Like the true sensualist, this fickle and impulsive hunter readily sacrifices to the gratification of the moment that which to a man of nobler build would be of transcendent worth.

Chapter XXVI. Isaac and the Philistines

1. *the first famine.* Mentioned in XII, 10.

Abimelech. See on XX, 2. Possibly the dynastic name of the Philistine rulers.

Gerar. See on XX, 1.

2. *go not down into Egypt.* Isaac would naturally resolve to do what his father had done in similar circumstances, as described in XII, 10.

3. *sojourn.* Stay for the time being; cf. on XII, 10.

31 שְׁמוֹ אֱדוֹם: וַיֹּאמֶר יַעֲקֹב מִכְרָה כַיּוֹם אֶת־בְּכֹרָתְךָ לִי:
32 וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה־זֶּה לִי בְּכֹרָה:
33 וַיֹּאמֶר יַעֲקֹב הִשָּׁבְעָה לִּי כַּיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת־
34 בְּכֹרָתוֹ לְיַעֲקֹב: וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים
וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה: ס

כו Cap. XXVI.

א וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי
אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גְּרָרָה:
2 וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אַל־תֵּרֵד מִצְרַיְמָה שְׁכֹן בָּאָרֶץ
3 אֲשֶׁר אֹמַר אֵלֶיךָ: גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ

nation, a standing reminder of the impulsive shortsightedness of its ancestor" (Driver). The term, "mess of pottage," used proverbially of this transaction, does not occur in the Authorised Version of the Bible.

31. *sell me first of all thy birthright.* At first sight, Jacob's conduct appears indeed reprehensible. On closer examination, however, we learn that the privileges of the birthright so coveted by Jacob were purely spiritual. In primitive times, the head of the clan or the first-born acted as the priest. Esau's general behaviour hardly accorded with what was due from one who was to serve the Supreme God; and Jacob suspected that his brother did not value the dignity and privilege of being the first-born as they should be valued. When, therefore, an opportunity suggested itself, Jacob determined to put his brother to the test. He knew full well that the withholding of the pottage would not have fatal consequences. He would, however, find out what Esau really thought of his birth-right. "As to power and command, Jacob never exercised any over Esau; but on the contrary, humbly and submissively addresses him as my Lord" (Abarbanel).

32. *I am at the point to die.* The exaggeration of a hungry man of uncontrolled appetite.

34. *So Esau despised his birthright.* Which he would not have done had it carried with it material advantages. The spiritual inheritance of Abraham, which would normally

the oath which I sware unto Abraham thy father ; 4. and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands ; and in thy seed shall all the nations of the earth be blessed ; 5. because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*ii 6. And Isaac dwelt in Gerar : 7. and the men of the place asked him of his wife ; and he said, She is my sister : for he feared to say, My wife ; lest, said he the men of the place should kill me for Rebekah : because she was fair to look upon. 8. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 9. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife : and how saidst thou, She is my sister ? And Isaac said unto him, Because I said, Lest I die for her. 10. And Abimelech said, What is this thou hast done unto us ? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. 11. And Abimelech charged all the people, saying, He that toucheth this man or his wife shall surely be put

8. Abimelech had not taken Rebekah into his household as had been done with Sarah.

at a window. Or, " through the window."

sporting. The same word as used in XXI, 8, but having here a different meaning. Their conduct was such that Abimelech suspected they were husband and wife.

10. *lightly.* Easily.

כִּי־לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת־
4 הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ: וְהִרְבֵּיתִי אֶת־
זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמָיִם וְנָתַתִּי לְזַרְעֲךָ אֵת כָּל־הָאֲרָצֹת
ה הָאֵל וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ: עֵקֶב אֲשֶׁר־שָׁמַע
שני אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצוֹתַי חֻקּוֹתַי וְתוֹרֹתָי:
6 7 וַיֵּשֶׁב יִצְחָק בִּגְרָר: וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר
אֲחֹתִי הִוא כִּי יָרֵא לֵאמֹר אִשְׁתִּי פֶּן־יַהַרְגֻנִי אַנְשֵׁי הַמָּקוֹם
8 עַל־רִבְקָה כִּי־טוֹבַת מַרְאֶה הִוא: וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם
הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא
9 וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ: וַיִּקְרָא אֲבִימֶלֶךְ
לְיִצְחָק וַיֹּאמֶר אַךְ הִנֵּה אִשְׁתְּךָ הִוא וְאֵיךְ אָמַרְתָּ אֲחֹתִי
הִוא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶּן־אָמוּת עָלֶיהָ:
י וַיֹּאמֶר אֲבִימֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אַחַד
11 הָעָם אֶת־אִשְׁתֶּךָ וְהֵבֵאתָ עָלֵינוּ אָשָׁם: וַיְצַו אֲבִימֶלֶךְ אֶת־
כָּל־הָעָם לֵאמֹר הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת:

סביזין האלה v. 4. v. 3.

4. *as the stars of heaven.* cf. xv, 5.

be blessed. See on xii, 3.

5. *because that Abraham.* Emphasising the unity and continuity of Abraham and his descendants.

commandments. Laws dictated by the moral sense, *e.g.*, against the crimes of robbery, bloodshed, etc. (מצוות).

statutes. Laws ordained by God which we are to observe although reason cannot assign an explanation, *e.g.* the prohibition of swine's flesh (חוקים).

laws. Customs and traditional ordinances orally transmitted from generation to generation (תורות). These definitions are given in the Midrash.

7. Isaac meets with the same experience as his father (xii, 13 ; xx, 5), and unwisely adopts the same plan for safeguarding his person.

to death. 12. And Isaac sowed in that land, and found in the same year an hundred-fold : and the Lord blessed him.*iii 13. And the man waxed great, and grew more and more until he became very great : 14. and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16. And Abimelech said unto Isaac, Go from us ; for thou art much mightier than we. 17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. 18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abraham : and he called their names after the names by which his father had called them. 19. And Isaac's servants digged in the valley, and found there a well of living water. 20. And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours : and he called the name of the well Esek ; because they contended with him. 21. And they digged another well, and they strove for that also : and he called the name of it Sitnah. 22. And he removed from thence, and

20. *Esek.* *i.e.* " Contention," or " Calumny."

21. *Sitnah.* *i.e.* " Enmity."

22. *Rehoboth.* *i.e.* " Latitude " ; lit. " broad places." In Heb. the word denoting " spaciousness " is used to express comfort and security. Twenty miles S.W. of Beersheba there is a well known as *Ruhaibeh.*

12 וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא וַיִּמְצָא בַּשָּׁנָה הַהִוא מֵאָה
שלישי 13 שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה: וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֵל
14 עַד כִּי־גָדַל מְאֹד: וַיְהִי־לוֹ מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וַעֲבֻדָּה
טו רַבָּה וַיְקַנְאוּ אֹתוֹ פְּלִשְׁתִּים: וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ
עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְמוּם פְּלִשְׁתִּים
16 וַיְמַלְאוּם עָפָר: וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ
17 כִּי־עָצַמְתָּ מִמֶּנּוּ מְאֹד: וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיִּחַן בְּנַחַל־גְּרָר
18 וַיֵּשֶׁב שָׁם: וַיָּשָׁב יִצְחָק וַיַּחְפֹּר ו אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר
חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת
אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו:
19 וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים:
כ וַיָּרִיבוּ רֹעֵי גְרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא
21 שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ: וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת
22 וַיָּרִיבוּ גַּם־עָלֶיהָ וַיִּקְרָא שִׁטְנָה: וַיַּעְתֵּק מִשָּׁם

v. 15. לי רפה

12. *in the same year.* *i.e.* in the year of famine. That is why his prosperity was regarded as not a natural thing but a Divine blessing.

a hundredfold. "In the rich lava-soil of Hauran, wheat is said to yield on an average 80 fold, and barley, 100 fold" (Wetzstein).

16. The prosperity of the Patriarch creates envy among his neighbours. Modern anti-Semitism is, likewise, largely dictated by envy, thus illustrating the Rabbinic saying, "What happened to the Patriarchs, repeats itself in the life of their descendants."

17. *valley.* The Heb. word *nahal* means a *wady* or river-bed, which in the winter, or even after a storm, is a rushing stream, but in summer is usually reduced to a mere thread of water, or may even be entirely dry. In the bed of such wadys, water may often be found by digging (Driver).

19. *living water.* Or, "springing water"; the opposite of stagnant water.

digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.*iv 23. And he went up from thence to Beer-sheba. 24. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. 26. Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. 27. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you? 28. And they said, We saw plainly that the Lord was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 29. that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.*v 30. And he made them a feast, and they did eat and drink. 31. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. 32. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 33. And he

וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת
רביעי 23 וַיֹּאמֶר כִּי־עַתָּה הִרְחִיב יְהוָה לָנוּ וּפָרִינוּ בָאָרֶץ: וַיַּעַל
24 מִשָּׁם בְּאֵר שָׁבַע: וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר
אָנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אַל־תִּירָא כִּי־אִתְּךָ אָנֹכִי
וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת־זַרְעֲךָ בַּעֲבוּר אַבְרָהָם עַבְדִּי:
כה וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיֵּט־שָׁם אָהֳלוֹ וַיִּכְרוּ
26 שָׁם עַבְדֵי־יִצְחָק בְּאֵר: וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגְּרָר וַאֲחֻזַּת
27 מֵרֵעֵהוּ וּפִיכֹל שַׂר־צְבָאוֹ: וַיֹּאמֶר אֲלֵהֶם יִצְחָק מַדּוּעַ
בָּאתֶם אֵלָי וְאַתֶּם שְׂנֵאתֶם אֹתִי וַתְּשַׁלְּחוּנִי מֵאִתְּכֶם:
28 וַיֹּאמְרוּ רָאוֹ רָאִינוּ כִּי־הָיָה יְהוָה ו עִמָּךְ וַנֹּאמֶר תְּהִי נָא
29 אָלָה בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ וְנִכְרְתָה בְרִית עִמָּךְ: אִם־
תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נְגַעֻנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמְּךָ
חמישי ל רַק־טוֹב וַנְּשַׁלֵּחֲךָ בְּשָׁלוֹם אַתָּה עַתָּה בְּרוּךְ יְהוָה: וַיַּעַשׂ
31 לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ: וַיַּשְׁכִּימוּ בַבֹּקֶר וַיִּשָּׁבְעוּ
32 אִישׁ לְאָחִיו וַיְשַׁלְּחֵם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ בְּשָׁלוֹם: וַיְהִי ו
בַּיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל־אֹדוֹת הַבְּאֵר
33 אֲשֶׁר חָפָרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מָיִם: וַיִּקְרָא אֹתָהּ שִׁבְעָה

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v. 22. מלרע. v. 29. השׁ׳ בציתי

24. *fear not.* In view of the hostility recently shown him.

25. *called upon the name of the Lord.* See on XII, 18.

26. *his friend.* *i.e.* his intimate counsellor.

Phicol. The same as in XXI, 22. If the Abimelech and Phicol are identical with those mentioned in Chap. XXI, they must have been old men in the time of Isaac.

28. *the Lord was with thee.* The same motive for seeking friendship as in XXI, 22.

oath. A compact sealed by an oath.

29. *we have not touched thee.* cf. v. 11.

called it Shibah: therefore the name of the city is Beer-sheba unto this day.

34. And when Esau was forty years old he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: 35. and they were a bitterness of spirit unto Isaac and to Rebekah.

CHAPTER XXVII

27 1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I. 2. And he said, Behold now, I am old, I know not the day of my death. 3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; 4. and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. 5. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring

"I may bless thee;" see on XII, 13. The dying utterance was deemed prophetic.

5. *heard.* More accurately, "was listening." To understand Rebekah's action, it is necessary to bear in mind what had been stated in XXV, 23. When she had enquired of the Lord about her unborn children, she had been told, "the elder shall serve the younger." This prophecy appeared on the point of being falsified by Isaac's intention to bestow his chief blessing upon Esau. Knowing how attached Isaac was to the elder son, she must have felt that it would be useless to try and dissuade her husband from his intention. She, therefore, in desperation, decided to circumvent him.

34 עַל־כֵּן שֵׁם־הָעִיר בְּאֵר שָׁבַע עַד הַיּוֹם הַזֶּה׃ ס וַיְהִי
עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת־יְהוּדִית בַּת־בְּאֵרִי
לה הַחִתִּי וְאֶת־בָּשְׂמַת בַּת־אֵילֹן הַחִתִּי׃ וַתִּהְיֶיןָ מֹרַת רוּחַ
לְיִצְחָק וּלְרִבְקָה׃ ס

כז Cap. XXVII.

א וַיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶיןָ עֵינָיו מֵרְאֹת וַיִּקְרָא אֶת־עֵשָׂו
2 בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנֵּנִי׃ וַיֹּאמֶר
3 הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי׃ וְעַתָּה שָׂא־נָא כֵלֶיךָ
4 תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צָיִד׃ וַעֲשֵׂה־לִי
מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה בַּעֲבוּר
ה תְּבָרֶכְךָ נַפְשִׁי בְּטֶרֶם אָמוּת׃ וְרִבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק
6 אֶל־עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה לָצוּד צַיִד לְהָבִיא׃ וְרִבְקָה

v. 2. פתח באחנח v. 3. ה׳ יחידה

33. *Shibah. i.e.* "oath." See XXI, 31.

the name of the city. The name of the place was suggested by the incident in the days of Abraham, and confirmed by what happened to Isaac.

34. *Judith.* It is not found again in the Bible, but is the name of the heroine of one of the books of the Apocrypha.

Basemath. In XXXVI, 2f, we are given the names of more wives of Esau.

35. *a bitterness of spirit.* Or, "a grief of mind." It was against the family tradition to intermarry with these races; see XXIV, 3; XXVII, 46. The mention of Esau's wives is introduced here to show how faithless he was to the teachings and example of Abraham and Isaac, and therefore unworthy to be regarded as their spiritual heir and to receive his father's blessing.

Chapter XXVII. The Blessing of Isaac

2. *I know not the day of my death.* "I know not how soon I may die" (Moffat).

4. *my soul may bless thee.* Only an emphatic form of

it. 6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 7. Bring me venison, and make me a savoury meat, that I may eat, and bless thee before the Lord before my death. 8. Now therefore, my son, obey my voice according to that which I command thee. 9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10. and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. 11. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. 12. My father peradventure will feel me, and I shall seem to him as a mocker; and I shall bring a curse upon me, and not a blessing. 13. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. 14. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. 15. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son: 16. and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17. and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. 18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 19. And Jacob said unto his father, I

אֲמֶרָה אֶל־יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת־אָבִיךָ
7 מְדַבֵּר אֶל־עֵשָׂו אָחִיךָ לֵאמֹר: הָבִיאָה לִי צַיִד וַעֲשֵׂה־לִי
8 מַטְעַמִּים וְאֹכְלָה וַאֲבָרֶכְכָה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי: וְעַתָּה
9 בְּנִי שְׁמַע בְּקֹלִי לַאֲשֶׁר אֲנִי מְצַוֶּה אֹתָךְ: לֵךְ־נָא אֶל־הַצֹּאן
וְקַח־לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים
י לְאָבִיךָ כַּאֲשֶׁר אָהֵב: וְהֵבֵאתָ לְאָבִיךָ וְאָכָל בַּעֲבוּר אֲשֶׁר
11 יְבָרֶכְךָ לִפְנֵי מוֹתוֹ: וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן
12 עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק: אוּלַי יְמֻשֵּׁנִי אָבִי
וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה:
13 וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקֹלִי וְלֵךְ
14 קַח־לִי: וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מַטְעַמִּים
טו כַּאֲשֶׁר אָהֵב אָבִיו: וַתִּקַּח רִבְקָה אֶת־בִּגְדֵי עֵשָׂו בְּנָהּ
הַגָּדֹל הַחֲמֻדֹת אֲשֶׁר אִתָּהּ בַּבָּיִת וַתַּלְבֵּשׁ אֶת־יַעֲקֹב בְּנָהּ
16 הַקָּטֹן: וְאֶת עֹרֹת גְּדָיֵי הָעִזִּים הִלְבִּישָׁה עַל־יָדָיו וְעַל
17 חֶלְקַת צַוָּארָיו: וַתִּתֵּן אֶת־הַמַּטְעַמִּים וְאֶת־הַלֶּחֶם אֲשֶׁר
18 עָשָׂתָה בְּיַד יַעֲקֹב בְּנָהּ: וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי
19 וַיֹּאמֶר הִנֵּנִי מִי אַתָּה בְּנִי: וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי

12. *mocker.* Or, " deceiver."

15. *goodly raiment.* His choicest garments, as distinct from the rough and blood-stained garments he wore when hunting.

which were with her in the house. Though Esau was married and presumably had a home of his own, he would keep some of his clothes at his father's house which he would don during his visits from hunting, after removing his soiled garments.

19. *I am Esau thy first-born.* These words mislead Isaac, and were spoken with the intention of inducing his father to believe that it was Esau who stood before him. Jacob, having been persuaded to adopt his mother's plan, is forced to play his part to the end (Ibn Ezra).

am Esau thy firstborn ; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God sent me good speed. 21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 22. And Jacob went near unto Isaac his father ; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23. And he discerned him not because his hands were hairy, as his brother Esau's hands : so he blessed him. 24. And he said, Art thou my very son Esau ? And he said, I am. 25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank. 26. And his father Isaac said unto him, Come near now, and kiss me, my son. 27. And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which the Lord hath blessed :*vi
28. And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine :

during the rainless summer, and was therefore regarded as a Divine blessing.

fatness. " Fat places " (AJ), fertile tracts of land.

עָשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם־נָא שְׁבָה
כ וְאָכְלָה מִצֵּידִי בַּעֲבוּר תְּבָרֲכַנִי נַפְשֶׁךָ: וַיֹּאמֶר יִצְחָק אֶל־
בְּנוֹ מַה־זֶּה מִהַרְתָּ לִמְצֹא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה
21 אֱלֹהֶיךָ לְפָנָי: וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גְּשָׁה־נָּא וַאֲמֻשְׁךָ
22 בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם־לֹא: וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק
אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:
23 וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׂעִרֹת וַיְבָרְכֵהוּ:
24 כה וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אֲנִי: וַיֹּאמֶר הַגִּשָׁה לִי
וְאֹכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרֶכְךָ נַפְשִׁי וַיַּגֶּשׁ־לוֹ וַיֹּאכַל
26 וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ: וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָּא
27 וּשְׁקָה־לִּי בְנִי: וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ
ששי 28 וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ יְהוָה: וְיִתֶּן
לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

20. *so quickly.* This was not an oversight of Rebekah's. She was obliged to hurry lest Esau should return and upset the plot.

the Lord thy God sent me good speed. Such words were not of the kind likely to have been spoken by the rough Esau. The name of God was probably rare on his lips. Hence Jacob's statement arouses his father's suspicions, who requires to be assured by the very test which Jacob dreaded, in v. 12.

23. *so he blessed him.* If that be the meaning of the Hebrew, we should expect the wording of the blessing to follow immediately. We do not, however, have that until v. 28. It is therefore possible that the Hebrew should here be rendered : " he greeted him."

28. *the dew of heaven.* In those countries where the days are hot and the nights are cold, the dew is very abundant and drenches the ground. It is essential to vegetation

29. Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.
30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31. And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. 33. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. 35. And he said, Thy brother came with guile, and hath taken away thy blessing. 36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37. And Isaac answered and said unto Esau, Behold, I have made him thy

29 יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲוּ לְךָ לְאֻמִּים הֱוֵה גְבִיר לְאַחֶיךָ
וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ׃
ל וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצֹא
יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ׃
31 וַיַּעַשׂ גַּם־הוּא מַטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקֻם
32 אָבִי וְיֹאכַל מִצֵּיד בְּנוֹ בַּעֲבֻר תְּבָרְכַנִי נַפְשֶׁךָ׃ וַיֹּאמֶר לוֹ
33 יִצְחָק אָבִיו מִי־אֶפוֹא וַיֹּאמֶר אֲנִי בִּנְךָ בְּכֹרְךָ עֵשָׂו׃ וַיֶּחֱרַד
יִצְחָק חֲרָדָה גְדֹלָה עַד־מְאֹד וַיֹּאמֶר מִי־אֶפוֹא הוּא הַצָּד־
צַיִד וַיָּבֵא לִי וָאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא וָאֲבָרְכֵהוּ גַּם־בָּרוּךְ
34 יִהְיֶה׃ כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְדֹלָה
לה וּמָרָה עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בָּרְכֵנִי גַם־אָנִי אָבִי׃ וַיֹּאמֶר
36 בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ׃ וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ
יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה
37 לָקַח בִּרְכָתִי וַיֹּאמֶר הֲלֹא־אָצַלְתָּ לִי בְּרָכָה׃ וַיַּעַן יִצְחָק
וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שַׂמְתִּיו לָךְ וְאֶת־כָּל־אֶחָיו נָתַתִּי

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29. וישתחוו קרי v. 36. קמץ בזק

peoples. Refers to foreign nations, like the Canaanites.

29. *be lord over thy brethren.* Kindred peoples.

thy mother's sons. "Sons" is here used in the sense of descendants.

cursed . . . blessed. Jacob was thus to inherit the Divine promise made to Abraham in XII, 3.

33. *yea, and he shall be blessed.* The benediction, having been uttered, was irrevocable. It may also imply that Isaac saw in what had happened the will of God.

36. *supplanted.* *i.e.* outwitted.

my birthright. In his passionate anger, he blames Jacob for "taking away" that which he sold and ratified with an oath.

lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son? 38. And Esau said unto his father Hast thou but one blessing, my father? bless me even me also, O my father. And Esau lifted up his voice, and wept. 39. And Isaac his father answered and said unto him,

Behold, away from the fatness of the earth shall be thy dwelling,
And away from the dew of heaven from above;
40. And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43. Now therefore, my son, obey my voice; and arise, flee thou

wait for his death before avenging himself on Jacob (Midrash).

43. *flee thou to Laban.* Retribution falls upon Rebekah for her scheming, since she has to part with her favourite child.

לוֹ לַעֲבָדִים וְדָגָן וְתִירֹשׁ סְמַכְתִּיו וּלְכָה אֵפוֹא מָה אֶעֱשֶׂה
38 בְּנִי: וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְרָכָה אַחַת הִוא־לְךָ אָבִי
39 בָּרְכֵנִי גַם־אָנִי אָבִי וַיִּשָּׂא עֵשָׂו קֹלוֹ וַיִּבְךְּ: וַיַּעַן יִצְחָק אָבִיו
וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ וּמִטַּל
ם הַשָּׁמַיִם מֵעָל: * וְעַל־חַרְבְּךָ תִּחְיֶה וְאֶת־אָחִיךָ תַּעֲבֹד וְהָיָה
41 כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ: וַיִּשְׂטֹם עֵשָׂו אֶת־
יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בֵּרְכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ
42 יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת־יַעֲקֹב אָחִי: וַיֻּגַּד
לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו בְּנָהּ הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא
לְיַעֲקֹב בְּנָהּ הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם
43 לְךָ לְהָרְגֶךָ: וְעַתָּה בְנִי שְׁמַע בְּקֹלִי וְקוּם בְּרַח־לְךָ אֶל־

v. 40. תצי הספר בפסוקים

38. *wept.* "Those tears of Esau, the sensuous, wild impulsive man, almost like the cry of some 'trapped creature,' are among the most pathetic in the Bible" (Davidson). The Rabbis declare that bitter retribution was in later years exacted from Jacob for having caused these tears of Esau.

39. *away from the fatness of the earth . . . . and away from the dews of heaven*, etc. The soil will not furnish his means of sustenance—he will live in waste, arid regions.

40. *by thy sword shalt thou live. i.e.* by campaigns of plunder. The life of marauders dwelling in mountain fastnesses will be his. He will raid his brother's borders, and cut off the merchants travelling with caravans (Ryle).

thou shalt serve thy brother. The promise of lordship made to Jacob could not be recalled; but Isaac foretells that it would be of limited duration. We read of revolts on the part of the Edomites in I Kings xi, 14f, and II Kings viii, 20f.

41. *mourning for my father.* It is at least to Esau's credit that he deecided to spare his father's feelings, and

to Laban my brother to Haran ; 44. and tarry with him a few days, until thy brother's fury turn away ; 45. until thy brother's anger turn away from thee, and he forget that which thou hast done to him : then I will send, and fetch thee from thence : why should I be bereaved of you both in one day ?

46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me ?

CHAPTER XXVIII

28 1. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father ; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples ; 4. and give thee the blessing of Abraham, to thee, and to thy seed with thee ; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham.* vii 5. And Isaac sent away Jacob : and he went to Paddan-aram unto Laban, son of Bethuel the Aramean, the brother of

transpired, and that through Jacob would the Divine promises be fulfilled.

44 לָבָן אָחִי חָרָנָה: וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר־
מה תָּשׁוּב חֲמַת אָחִיךָ: עַד־שׁוּב אַף־אָחִיךָ מִמְּךָ וְשָׁכַח אֵת
אֲשֶׁר־עָשִׂיתָ לּוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֶשְׁכַּל גַּם־
46 שְׁנֵיכֶם יוֹם אֶחָד: וַתֹּאמֶר רִבְקָה אֶל־יִצְחָק קַצְתִּי בְחַיַּי
מִפְּנֵי בְּנוֹת חֵת אִם־לֹקֵחַ יַעֲקֹב אִשָּׁה מִבְּנוֹת־חֵת כָּאֵלֶּה
מִבְּנוֹת הָאָרֶץ לָמָּה לִי חַיִּים:

כח CAP. XXVIII.

א וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא־
2 תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן: קוּם לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה
בְתוּאֵל אֲבִי אִמֶּךָ וְקַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אֲחִי
3 אִמֶּךָ: וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל
4 עַמִּים: וְיִתֶּן־לְךָ אֶת־בִּרְכַת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ
שביעי לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם:
ה וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל־לָבָן בֶּן

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v. 46. קי ושירא v. 5. v. 2. פַּדֶּנָה כצ'ל בהעמדה תחת הנון

44. *a few days.* It was the mother's hope that the difference between the brothers would soon be smoothed over, and the pain of separation be quickly succeeded by the joy of reunion. But she was fated never to see him again.

45. *bereaved of you both.* Isaac and Jacob; the death of the former being the signal for the murder of the latter.

46. *daughters of Heth.* See XXVI, 34f. To save Isaac from the knowledge of the true reason why Jacob was leaving his home, Rebekah pretends that he is going to Haran in search of a wife.

CHAPTER XXVIII

2. *Paddan-aram.* See on XXV, 20.

3. *God Almighty.* See on XVII, 1.

4. *the blessing of Abraham.* Cf. XXV, 20. Isaac here admits that he recognises the will of God in what had

Rebekah, Jacob's and Esau's mother. 6. Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan ;*m 7. and that Jacob obeyed his father and his mother, and was gone to Paddan-aram: 8. and Esau saw that the daughters of Canaan pleased not Isaac his father; 9. and Esau went unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

VII. VAYYETZE

10. And Jacob went out from Beer-sheba, and went toward Haran. 11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12. And he dreamed, and behold a ladder set up on the earth, and the

a certain place. lit. "upon the place." The Rabbis stress the definite article in the Heb. idiom, and state that it was Mount Moriah.

12. The description of Jacob's dream is among the most beautiful in literature (Hazlitt). We have here wonderful imagery which, in its symbolism, speaks to each man according to his mental and spiritual outlook. Its message to Jacob is its message to all men in all ages—that the earth is full of the glory of God, that He is not far off in His heavenly abode and heedless of what men do on earth. Every spot on earth may be for man "the gate of heaven."

6 בְּתוּאֵל הָאֲרַמִּי אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו: וַיַּרְא עֵשָׂו
כִּי־בֵרַךְ יִצְחָק אֶת־יַעֲקֹב וְשַׁלַּח אֹתוֹ פַּדֶּנָה אֲרָם לָקַחַת־
לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיְצַו עָלָיו לֵאמֹר לֹא־תִקַּח
מפטיר 7 אִשָּׁה מִבְּנוֹת כְּנָעַן: וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ
8 וַיֵּלֶךְ פַּדֶּנָה אֲרָם: וַיַּרְא עֵשָׂו כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינֵי
9 יִצְחָק אָבִיו: וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־מָחֲלַת בַּת־
יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲחוֹת נְבָיוֹת עַל־נָשָׁיו לוֹ לְאִשָּׁה:

ס ס ס ז 7

ו 11 וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה: וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן
שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו
12 וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה

v. 7. פַּדֶּנָה כציל בהעמדה תחת הנון .v. 6

9. *unto the wives.* In addition to those mentioned in XXVI, 24. It seems that he married his cousin in order to propitiate his parents, who were grieved at his alien wives.

For the Lesson from the Prophets, Malachi I–II, 7, *see* The Haftorahs, p 472.

VII. VAYYETZE

(CHAPTERS XXVIII, 10–XXXII, 3)

CHAPTER XXVIII, 10–22. JACOB'S DREAM

10. *went out from Beer-sheba.* Why is this mentioned—ask the Rabbis—since it would have been sufficient to state, "Jacob went towards Haran"? They reply that the departure of a righteous man from any place diminishes its importance, and should be keenly felt by its inhabitants.

11. *and he lighted.* Since the same Heb. word signifies "to entreat," the Talmud deduces from this passage that Jacob prayed there for Divine protection, and thus instituted the Evening Prayer (see on XXIV, 63).

top of it reached to heaven: and behold the angels of God ascending and descending on it. 13. And, behold, the Lord stood beside him, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14. and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. 17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. 18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. 19. And he

their place of worship, instead of looking upon religion as a continuously active influence and regulative principle in their daily life.

17. *dreadful.* "Full of awe" (AJ). The Heb. word *nora* signifies, inspiring reverential awe.

18. *for a pillar.* Not intended as an altar or as an act of worship, but to mark the spot where he had had the fateful dream-vision. He hopes, however, at a later time to erect a Sanctuary on the spot (see v. 22).

poured oil. To distinguish that stone from the rest, so that Jacob might recognise it on his return (Ibn Ezra).

וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים
בּוֹ׃ 13 וְהִנֵּה יְהוָה נִצָּב עָלָיו וַיֹּאמַר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם
אָבִיךָ וֵאלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ
אֶתְּנֶנָּה וּלְזַרְעֶךָ׃ 14 וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ וּפָרַצְתָּ יָמָּה
וָקֵדְמָה וְצָפֹנָה וָנֶגְבָּה וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה
וּבְזַרְעֶךָ׃ ס 15 וְהִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר־תֵּלֵךְ
וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֶזָבְךָ עַד אֲשֶׁר אִם־
עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לָךְ׃ 16 וַיִּקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר
אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי׃ 17 וַיִּירָא וַיֹּאמַר
מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה
שַׁעַר הַשָּׁמָיִם׃ 18 וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־
שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

כח 18. v. צ׳ ופה

ascending and descending. It is to be noted that the angels are first mentioned as ascending, as though they had been accompanying the Patriarch on his journey. He may have been without human friends; but, unseen, there had been angels by his side to protect and encourage him.

13. *beside him.* Or, "above it," *i.e.* the ladder. The translation "beside him" is supported by many Jewish commentators and is to be preferred.

thy father. *i.e.* thy ancestor. Jacob's relationship with Abraham is referred to because it was to him that the original promise had been made which Jacob was now told he would inherit.

14. *spread abroad.* lit. "break forth," *i.e.* burst the narrow boundaries.

be blessed. See on XII, 3.

15. *I am with thee.* Therefore Jacob need have no fear of the threats of Esau.

16. *I knew it not.* In popular belief the presence of God was restricted to "sacred places." Many people still confine religion to sacred occasions and the sacred locality which is

called the name of that place Beth-el: but the name of the city was Luz at the first. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. 21. so that I come again to my father's house in peace, then shall the Lord be my God, 22. and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*ii

CHAPTER XXIX

29 1. Then Jacob went on his journey, and came to the land of the children of the east. 2. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. 3. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. 4. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5. And he said unto them, Know ye Laban the son of Nahor? And

still covered over with a large boulder to prevent the water from becoming polluted.

3. *gathered.* The verbs are "frequentative," and should be rendered, "All the flocks used to gather together . . . used to roll . . . and water" (Rashi).

4. *my brethren.* Evidently a common form of address.

5. *the son of Nahor.* Laban was Nahor's grandson; but see on XX, 12

19 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלָם לוּז שֵׁם־
כ הָעִיר לָרִאשֹׁנָה: וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה
אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־
21 לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ: וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי
22 וְהָיָה יְהוָה לִי לֵאלֹהִים: וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה
שני יִהְיֶה בֵּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

Cap. XXIX. כט

כט
2 א וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְנֵי־קֶדֶם: וַיַּרְא וְהִנֵּה
בְאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֲדְרֵי־צֹאן רֹבְצִים עָלֶיהָ
כִּי מִן־הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל־
3 פִּי הַבְּאֵר: וְנֶאֶסְפוּ־שָׁמָּה כָּל־הָעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן
מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהֵשִׁיבוּ אֶת־הָאֶבֶן עַל־
4 פִּי הַבְּאֵר לִמְקֹמָהּ: וַיֹּאמֶר לָהֶם יַעֲקֹב אַחַי מֵאַיִן אַתֶּם
ה וַיֹּאמְרוּ מֵחָרָן אֲנָחְנוּ: וַיֹּאמֶר לָהֶם הֲיְדַעְתֶּם אֶת־לָבָן

19. *Bethel.* lit. "House of God." See on XII, 8.

Luz. The holy place Bethel was outside the old city of Luz. Jacob did not spend the night in Luz but on its outskirts. We learn from Chap. XIX of the dangers which might attend a traveller who entered a strange town at night.

20. *vowed.* Jacob resolves to devote a part of the prosperity which God had promised him in His service. This is the first mention of a vow in the Bible.

21. *then shall the Lord be my God. i.e.* in gratitude for His care and protection, I shall dedicate my life to Him.

22. *tenth.* Cf. XIV, 20. The tithe figures later in the laws of the Israelite people. To this day pious Jews spend a tenth of their earnings in charity.

Chapter XXIX. Jacob and Laban

1. *children of the East.* A term to denote generally the Arab tribes located E. and N.E. of Palestine.

2. *the stone upon the well's mouth.* In the East, wells are

they said, We know him. 6. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. 7. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 8. And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. 9. While he yet spake with them, Rachel came with her father's sheep; for she kept them. 10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11. And Jacob kissed Rachel, and lifted up his voice, and wept. 12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought

11. *kissed.* When the Heb. verb is, as here, not followed by the accusative case, it denotes kissing the hand as a respectful salutation (Ibn Ezra).

and wept. "The demonstrative display of feeling is Homeric in its simplicity" (Ryle).

12. *her father's brother.* *i.e.* her relative.

told her father. Her mother having died (Midrash).

13. *embraced him.* The effusive welcome stands in sharp contrast to Laban's later treatment of Jacob. The Rabbis doubted its genuineness.

6 בֶּן־נָחוֹר וַיֹּאמְרוּ יָדָעְנוּ: וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ
7 שָׁלוֹם וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם־הַצֹּאן: וַיֹּאמֶר הֵן עוֹד
הַיּוֹם גָּדוֹל לֹא־עֵת הֵאָסֵף הַמִּקְנֶה הַשְׁקוּ הַצֹּאן וּלְכוּ
8 רְעוּ: וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֲדָרִים
9 וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן: עוֹדֶנּוּ
מְדַבֵּר עִמָּם וְרָחֵל | בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי רֹעָה
י הִוא: וַיְהִי כְּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רָחֵל בַּת־לָבָן אֲחִי
אִמּוֹ וְאֶת־צֹאן לָבָן אֲחִי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיָּגֶל אֶת־הָאֶבֶן
11 מֵעַל פִּי הַבְּאֵר וַיַּשְׁקְ אֶת־צֹאן לָבָן אֲחִי אִמּוֹ: וַיִּשַּׁק יַעֲקֹב
12 לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְ: וַיַּגֶּד יַעֲקֹב לְרָחֵל כִּי אֲחִי
13 אָבִיהָ הוּא וְכִי בֶן־רִבְקָה הוּא וַתָּרָץ וַתַּגֶּד לְאָבִיהָ: וַיְהִי
כִּשְׁמֹעַ לָבָן אֶת־שְׁמַע | יַעֲקֹב בֶּן־אֲחֹתוֹ וַיָּרָץ לִקְרָאתוֹ
וַיְחַבֵּק־לוֹ וַיְנַשֵּׁק־לוֹ וַיְבִיאֵהוּ אֶל־בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֶת

we know him. There is no word in Biblical Hebrew corresponding to our "yes;" consequently, the answer to a question is a repetition of the word or words in the affirmative or negative.

6. *is it well with him?* lit. "is there peace to him"?
cometh. lit. "is coming."

8. They wait for others to arrive, so that by their combined effort they remove the stone; or, possibly, because it would be unwise to remove the stone until all the flocks were there, lest in the interval the wind blew dust and sand into the well.

9. *kept them.* "tended them" (AJ). To this day it would not be considered derogatory for an Arab Sheikh's daughter to be his shepherdess.

10. Jacob disregards the local custom, and by a feat of great personal strength, removes the stone. The phrase, "his mother's brother" is used three times in this verse, to denote the joy Jacob felt in meeting and helping a member of his mother's family.

him to his house. And he told Laban all these things. 14. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. 15. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 16. And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17. And Leah's eyes were tender; but Rachel was beautiful and well favoured.*iii 18. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. 19. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22. And Laban gathered together all the men of the place, and made a feast. 23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24. And Laban gave Zilpah his handmaid unto his daughter Leah for an handmaid. 25. And it

21. *my wife.* *i.e.* the woman who was betrothed to him as his wife.

23. *he took Leah.* Heavily veiled and in the dark. This fraud may be regarded as a retribution for the deception which Jacob himself practised upon his father.

14 כָּל־הַדְּבָרִים הָאֵלֶּה׃ וַיֹּאמֶר לוֹ לָבָן אַךְ עַצְמִי וּבְשָׂרִי
טו אָתָּה וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים׃ וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי־
אָחִי אַתָּה וַעֲבַדְתַּנִי חִנָּם הַגִּידָה לִּי מַה־מַּשְׂכֻּרְתֶּךָ׃
16 וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃
שלישי 17 וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃
18 וַיֶּאֱהַב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל
19 בִּתְּךָ הַקְּטַנָּה׃ וַיֹּאמֶר לָבָן טוֹב תִּתִּי אֹתָהּ לָךְ מִתִּתִּי
כ אֹתָהּ לְאִישׁ אַחֵר שְׁבָה עִמָּדִי׃ וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שֶׁבַע
21 שָׁנִים וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים בְּאַהֲבָתוֹ אֹתָהּ׃ וַיֹּאמֶר
יַעֲקֹב אֶל־לָבָן הָבָה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמָי וְאָבוֹאָה
22 אֵלֶיהָ׃ וַיֶּאֱסֹף לָבָן אֶת־כָּל־אַנְשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה׃
23 וַיְהִי בָעֶרֶב וַיִּקַּח אֶת־לֵאָה בִתּוֹ וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֹא
24 אֵלֶיהָ׃ וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בִתּוֹ שִׁפְחָה׃

all these things. *i.e.* that Rebekah had sent him because of the wrath of Esau.

14. *my bone and my flesh*. As his near kinsman, he is welcome to his home.

15. *wages*. Jacob from the outset seems to have decided not to be indebted to his uncle, and to earn his maintenance.

17. *tender*. "weak" (AJ)—without brightness or brilliance of lustre. Among Arabs, the chief point of a woman's beauty consists in bright, fiery, black eyes (Dillmann).

18. *for Rachel*. As explained on XXIV, 53, a wife had to be "purchased" from her father or family. It is still the custom in the East for a man who cannot provide money or cattle, to offer his labour as a substitute.

19. *to thee*. A relative; it was considered preferable for husband and wife to belong to the same family.

20. *and they seemed unto him but a few days, for the love he had to her*. The six Heb. words of which this is the translation condense a world of affection and tenderest love. They are unsurpassed in the whole literature of romantic love.

came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26. And Laban said, It is not so done in our place, to give the younger before the firstborn. 27. Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years. 28. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife. 29. And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. 30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31. And the Lord saw that Leah was hated, and he opened her womb: but Rachel was barren. 32. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Because the Lord hath looked upon my affliction; for now my husband will love me. 33. And she conceived again, and bare a son; and said, Because the Lord hath heard that I am hated, he hath therefore given me this son also: and she called

not that Jacob had an aversion to her, but that he preferred Rachel; cf. Deut. XXI, 15.

32. *Reuben.* In this and the following names, the meaning is derived by the resemblance of the name in sound to the words which explain it.

will love me. The birth of a son raised the wife in the esteem of her husband.

Judah. Heb. *Yehudah.* The name of the members of his tribe was later extended to all the descendants of Jacob, *Yehudim.*

כה וַיְהִי בַבֹּקֶר וְהִנֵּה־הִוא לֵאָה וַיֹּאמֶר אֶל־לָבָן מַה־זֹּאת
26 עָשִׂיתָ לִּי הֲלֹא בְרָחֵל עָבַדְתִּי עִמָּךְ וְלָמָּה רִמִּיתָנִי: וַיֹּאמֶר
לָבָן לֹא־יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ לָתֵת הַצְּעִירָה לִפְנֵי הַבְּכִירָה:
27 מַלֵּא שְׁבֻעַ זֹאת וְנִתְּנָה לְךָ גַּם־אֶת־זֹאת בַּעֲבֹדָה אֲשֶׁר
28 תַּעֲבֹד עִמָּדִי עוֹד שֶׁבַע־שָׁנִים אֲחֵרוֹת: וַיַּעַשׂ יַעֲקֹב כֵּן
29 וַיְמַלֵּא שְׁבֻעַ זֹאת וַיִּתֶּן־לוֹ אֶת־רָחֵל בִּתּוֹ לוֹ לְאִשָּׁה: וַיִּתֵּן
ל לָבָן לְרָחֵל בִּתּוֹ אֶת־בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָה: וַיָּבֹא
גַּם אֶל־רָחֵל וַיֶּאֱהַב גַּם־אֶת־רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד
31 שֶׁבַע־שָׁנִים אֲחֵרוֹת: וַיַּרְא יְהוָה כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח
32 אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה: וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא
שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעָנְיִי כִּי עַתָּה
33 יֶאֱהָבֵנִי אִישִׁי: וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי־שָׁמַע
יְהוָה כִּי־שְׂנוּאָה אָנֹכִי וַיִּתֶּן־לִי גַּם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ

v. 28 במקצת ספרים אין מלת לו

26. *give the younger.* A feigned excuse, since the feast was for the maiden for whom Jacob had served.

27. *fulfil the week of this one.* *i.e.* do not repudiate the marriage with Leah. The wedding celebrations usually lasted a week; cf. Judges XIV, 12.

we will give thee. *i.e.* Laban and his family will give; cf. XXIV, 50.

28. *and he gave him Rachel.* Eight days after Leah, on the understanding that Jacob was to serve Laban for another seven years. This was before the Giving of the Law at Sinai. The marrying of two sisters was thereafter forbidden.

30. *seven other years.* The Midrash comments that Jacob served the second term as conscientiously as the first, although he was labouring under a sense of grievance against his uncle.

Chapter XXIX, 31–XXX, 24. The Birth of Jacob's Children

31. *hated.* The word here only means "less loved"—

his name Simeon. 34. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi. 35. And she conceived again, and bare a son: and she said, This time will I praise the Lord: therefore she called his name Judah; and she left bearing.

CHAPTER XXX

30 1. And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, or else I die. 2. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? 3. And she said, Behold my maid Bilhah, go in unto her, that she may bear upon my knees, and I also may obtain children by her. 4. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5. And Bilhah conceived, and bare Jacob a son. 6. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. 7. And Bilhah Rachel's handmaid conceived again, and bare Jacob a second son. 8. And Rachel said, With mighty wrestlings have I wrestled with my sister, and have prevailed: and she called his name Naphtali. 9. When Leah saw that she had left bearing, she took Zilpah her

8. *mighty wrestlings.* lit. "wrestlings of God," where "of God" is merely the Heb. idiom for the superlative.

34 שִׁמְעוֹן׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה
אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ
לה לֵוִי׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־
יְהוָה עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

ל Cap. XXX.

א וַתֵּרֶא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בַּאֲחֹתָהּ
וַתֹּאמֶר אֶל־יַעֲקֹב הָבָה־לִּי בָנִים וְאִם־אַיִן מֵתָה אָנֹכִי׃
2 וַיִּחַר־אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר־
3 מָנַע מִמֵּךְ פְּרִי־בָטֶן׃ וַתֹּאמֶר הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ
4 וְתֵלֶד עַל־בִּרְכַּי וְאִבָּנֶה גַּם־אָנֹכִי מִמֶּנָּה׃ וַתִּתֶּן־לוֹ אֶת־
ה בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ יַעֲקֹב׃ וַתַּהַר בִּלְהָה
6 וַתֵּלֶד לְיַעֲקֹב בֵּן׃ וַתֹּאמֶר רָחֵל דָּנַנִי אֱלֹהִים וְגַם שָׁמַע
7 בְּקֹלִי וַיִּתֶּן־לִי בֵּן עַל־כֵּן קָרְאָה שְׁמוֹ דָּן׃ וַתַּהַר עוֹד
8 וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֵּן שֵׁנִי לְיַעֲקֹב׃ וַתֹּאמֶר רָחֵל
נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי וַתִּקְרָא
9 שְׁמוֹ נַפְתָּלִי׃ וַתֵּרָא לֵאָה כִּי עָמְדָה מִלֶּדֶת וַתִּקַּח אֶת־

Chapter XXX

1. *else I die.* Of grief and shame.

2. *am I in God's stead?* In His hands alone are the issues of life and death.

3. *behold my handmaid.* Rachel resorts to the same expedient as Sarah.

upon my kness. A figurative expression denoting the adoption of a child.

obtain children. lit. "be builded up," as in xvi, 2. She can thus have "sons whom I may nurse and educate as my own" (Targum).

6. *judged me.* Heb. *dan.* God has decided in her favour.

handmaid, and gave her to Jacob to wife. 10. And Zilpah Leah's handmaid bare Jacob a son. 11. And Leah said, Fortune is come! and she called his name Gad. 12. And Zilpah Leah's handmaid bare Jacob a second son. 13. And Leah said, Happy am I! for the daughters will call me happy: and she called his name Asher.* iv 14. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 15. And she said unto her, Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. 16. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for I have surely hired thee with my son's mandrakes. And he lay with her that night. 17. And God hearkened unto Leah, and she conceived, and bare Jacob a fifth son. 18. And Leah said, God hath given me my hire, because I gave my handmaid to my husband: and she called his name Issachar. 19. And Leah conceived again, and bare a sixth son to Jacob. 20. And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun. 21. And afterwards she bare a daughter, and called her name Dinah. 22. And God remembered Rachel, and God

י וְלֵדָה שִׁפְחָתָה וַתִּתֶּן אֹתָהּ לְיַעֲקֹב לְאִשָּׁה: וַתַּלֶד וְלִפָּה
11 שִׁפְחַת לֵאָה לְיַעֲקֹב בֵּן: וַתֹּאמֶר לֵאָה בָּגָד וַתִּקְרָא אֶת־
12 שְׁמוֹ גָּד: וַתֵּלֶד וְלִפָּה שִׁפְחַת לֵאָה בֵּן שֵׁנִי לְיַעֲקֹב:
13 וַתֹּאמֶר לֵאָה בְּאָשְׁרַי כִּי אִשְּׁרוּנִי בָּנוֹת וַתִּקְרָא אֶת־שְׁמוֹ
רביעי 14 אָשֵׁר: וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר־חִטִּים וַיִּמְצָא דוּדָאִים
בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה
טו תְּנִי־נָא לִי מִדּוּדָאֵי בְנֵךְ: וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת־
אִישִׁי וְלָקַחַת גַּם אֶת־דּוּדָאֵי בְנִי וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב
16 עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְנֵךְ: וַיָּבֹא יַעֲקֹב | מִן־הַשָּׂדֶה
בָּעֶרֶב וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׂכֹר
17 שְׂכַרְתִּיךְ בְּדוּדָאֵי בְנִי וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הֽוּא: וַיִּשְׁמַע
18 אֱלֹהִים אֶל־לֵאָה וַתַּהַר וַתֵּלֶד לְיַעֲקֹב בֵּן חֲמִישִׁי: וַתֹּאמֶר
לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שִׁפְחָתִי לְאִישִׁי וַתִּקְרָא
19 שְׁמוֹ יִשָּׂשכָר: וַתַּהַר עוֹד לֵאָה וַתֵּלֶד בֵּן־שִׁשִּׁי לְיַעֲקֹב:
כ וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים | אֹתִי זֶבֶד טוֹב הַפַּעַם יִזְבְּלֵנִי
אִישִׁי כִּי־יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלוּן:
21 22 וְאַחַר יָלְדָה בַּת וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה: וַיִּזְכֹּר אֱלֹהִים

• v. 11. בא גד קה v. 16. סביהן ההוא v. 19. ציורי בסמך ובמקף

11. *Fortune is come.* This is the Heb. text according to its traditional reading, the *Kre.*

13. *Asher.* Heb. *asher*, to call happy.

14. *mandrakes.* Or, as the RV Margin translates, "love apples." The fruit is of the size of a large plum, quite round, yellow and full of soft pulp. The fruit is still considered in the East as a love-charm. This explains Rachel's anxiety to obtain it.

15. *thou hast taken away.* By holding first place in his affections.

18. *Issachar.* Heb. *sachar*, "to hire."

20. *Zebulun.* Heb. *zabal*, "to dwell."

hearkened to her, and opened her womb. 23. And she conceived, and bare a son: and said, God hath taken away my reproach: 24. and she called his name Joseph, saying, The Lord add to me another son.

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26. Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee. 27. And Laban said unto him, If now I have found favour in thine eyes, tarry: for I have divined that the Lord hath blessed me for thy sake.*[v] 28. And he said, Appoint me thy wages, and I will give it. 29. And he said unto him, Thou knowest how I have served thee, and how thy cattle hath fared with me. 30. For it was little which thou hadst before I came, and it hath increased unto a multitude; and the Lord hath blessed thee whithersoever I turned: and now when shall I provide for mine own house also? 31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. 32. I will

belong to him, and he feels the responsibility of making provision for their future.

31. Jacob, still feeling sore at the way he had been outwitted by Laban over the matter of Rachel, determines to put to good use his exceptional knowledge and skill as a shepherd.

אֶת־רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחְמָהּ׃
23 וַתַּהַר וַתֵּלֶד בֵּן וַתֹּאמֶר אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי׃ 24 וַתִּקְרָא
כה אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר׃ וַיְהִי כַּאֲשֶׁר
יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן שַׁלְּחֵנִי וְאֵלְכָה
26 אֶל־מְקוֹמִי וְלְאַרְצִי׃ תְּנָה אֶת־נָשַׁי וְאֶת־יְלָדַי אֲשֶׁר עָבַדְתִּי
אֹתְךָ בָהֶן וְאֵלֵכָה כִּי אַתָּה יָדַעְתָּ אֶת־עֲבֹדָתִי אֲשֶׁר עֲבַדְתִּיךָ׃
27 וַיֹּאמֶר אֵלָיו לָבָן אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ נִחַשְׁתִּי
חמישי 28 וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ׃ וַיֹּאמֶר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתֵּנָה׃
29 וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר־
ל הָיָה מִקְנְךָ אִתִּי׃ כִּי מְעַט אֲשֶׁר־הָיָה לְךָ לְפָנַי וַיִּפְרֹץ
לָרֹב וַיְבָרֶךְ יְהוָה אֹתְךָ לְרַגְלִי וְעַתָּה מָתַי אֶעֱשֶׂה גַּם־
31 אָנֹכִי לְבֵיתִי׃ וַיֹּאמֶר מָה אֶתֶּן לָךְ וַיֹּאמֶר יַעֲקֹב לֹא־תִתֶּן
לִי מְאוּמָה אִם־תַּעֲשֶׂה־לִּי הַדָּבָר הַזֶּה אָשׁוּבָה אֶרְעֶה
32 צֹאנְךָ אֶשְׁמֹר׃ אֶעֱבֹר בְּכָל־צֹאנְךָ הַיּוֹם הָסֵר מִשָּׁם כָּל־

22. *God hearkened.* To her prayers.

23. *my reproach.* Of being left childless. The Heb. name has the double sense of "taking away" (the reproach) and of "adding" (to her another son.)

25–43. Jacob's Wages

25. *send me away.* It would thus seem that the fourteen years' service terminated shortly after Joseph's birth.

26. *give me my wives.* As though they had not been Jacob's own until the service was duly finished.

27. *found favour in thine eyes.* Laban wishes to retain Jacob.

divined. "I have observed the signs" (AJ).

29. *with me.* Under my care.

30. *whithersoever I turned.* lit. "at my foot," *i.e.* either "at every step I took"; or (so the Midrash), "at my coming" into thy house.

provide for mine own house. His wives and children now

pass through all thy flock to-day, removing from thence every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. 33. So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that if found with me shall be counted stolen. 34. And Laban said, Behold, I would it might be according to thy word. 35. And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons; 36. and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. 37. And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree; and peeled white strakes in them, and made the white appear which was in the rods. 38. And he set the rods which he had peeled over against the flocks in the gutters in the watering troughs where the flocks came to drink; and they conceived when they came to drink. 39. And the flocks conceived before the rods, and the flocks brought forth ringstraked, speckled, and spotted.

rods over against the ewes. The sight of these rods would affect the colouring of the young about to be born. "He did not resort to this device the first year, and thereafter only in connection with his own flock; otherwise it would have been flagrant dishonesty" (Kimchi).

שֶׂה ו נָקֹד וְטָלוּא וְכָל־שֶׂה־חוּם בַּכְּשָׂבִים וְטָלוּא וְנָקֹד
33 בָּעִזִּים וְהָיָה שְׂכָרִי: וְעָנְתָה־בִּי צִדְקָתִי בְּיוֹם מָחָר כִּי־
תָבוֹא עַל־שְׂכָרִי לְפָנֶיךָ כֹּל אֲשֶׁר־אֵינֶנּוּ נָקֹד וְטָלוּא בָּעִזִּים
34 וְחוּם בַּכְּשָׂבִים גָּנוּב הוּא אִתִּי: וַיֹּאמֶר לָבָן הֵן לוּ יְהִי
לה כִדְבָרֶךָ: וַיָּסַר בַּיּוֹם הַהוּא אֶת־הַתְּיָשִׁים הָעֲקֻדִּים וְהַטְּלֵאִים
וְאֵת כָּל־הָעִזִּים הַנְּקֻדּוֹת וְהַטְלָאֹת כֹּל אֲשֶׁר־לָבָן בּוֹ וְכָל־
36 חוּם בַּכְּשָׂבִים וַיִּתֵּן בְּיַד־בָּנָיו: וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים
37 בֵּינוֹ וּבֵין יַעֲקֹב וְיַעֲקֹב רֹעֶה אֶת־צֹאן לָבָן הַנּוֹתָרֹת: וַיִּקַּח
לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וְלוּז וְעַרְמוֹן וַיְפַצֵּל בָּהֶן פְּצָלוֹת
38 לְבָנוֹת מַחְשֹׂף הַלְּבָן אֲשֶׁר עַל־הַמַּקְלוֹת: וַיַּצֵּג אֶת־
הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרְהָטִים בְּשִׁקַּתוֹת הַמַּיִם אֲשֶׁר
תָּבֹאן הַצֹּאן לִשְׁתּוֹת לְנֶכַח הַצֹּאן וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת:
39 וַיֵּחַמּוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתֵּלַדְן הַצֹּאן עֲקֻדִּים נְקֻדִּים

32. The sheep in Syria are white and the goats black. Jacob asks as his wages the sheep which are not white and the goats which are not black. Laban considers the request fair and, to him, profitable.

of such shall be my hire. These, and the lambs and kids subsequently born with the same peculiarity, should belong to him.

33. *righteousness.* "In this way my honesty will tell, when you come to cast your eye over my share; any goat in my lot that is not speckled or spotted, any sheep that is not black, you may consider to have been stolen" (Moffat).

The compact is all in Laban's favour; but, crafty, selfish and grasping, he starts to circumvent Jacob, by preventing the increase of any speckled or brown cattle.

36. *three days' journey.* A phrase denoting a considerable distance; cf. Exod. III, 18.

37. *strakes.* "Streaks." Jacob devises three plans for the purpose of frustrating Laban. He placed streaked

40. And Jacob separated the lambs, and set the faces of the flocks towards the ringstraked and all the black in the flock of Laban ; and he put his own droves apart, and put them not unto Laban's flock. 41. And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods ; 42. but when the flock were feeble, he put them not in : so the feebler were Laban's, and the stronger Jacob's. 43. And the man increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses.

CHAPTER XXXI

31 1. And he heard the words of Laban's sons. saying, Jacob hath taken away all that was our father's ; and of that which was our father's hath he gotten all this wealth. 2. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime. 3. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred ; and I will be with thee. 4. And Jacob sent and called Rachel and Leah to the field unto his flock, 5. and said unto them, I see your father's countenance, that it

position of woman in ancient Israel. The Patriarchs do nothing without consulting their wives, whom they regard as their equals.

to the field. To speak with them in private. As the Midrash states, " Walls have ears."

5. *hath been with me.* Hence my great increase in wealth.

מ וּטְלֻאִים: וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד
וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם
41 עַל־צֹאן לָבָן: וְהָיָה בְּכָל־יַחֵם הַצֹּאן הַמְקֻשָּׁרוֹת וְשָׂם
יַעֲקֹב אֶת־הַמַּקְלוֹת לְעֵינֵי הַצֹּאן בָּרְהָטִים לְיַחֲמֵנָה
42 בַּמַּקְלוֹת: וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הֶעָטֻפִים
43 לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב: וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־
לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וַעֲבָדִים וּגְמַלִּים וַחֲמֹרִים:

לא Cap. XXXI.

א וַיִּשְׁמַע אֶת־דִּבְרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֵת כָּל־
אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֶת כָּל־הַכָּבֹד הַזֶּה:
2 וַיַּרְא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהִנֵּה אֵינֶנּוּ עִמּוֹ כִּתְמוֹל שִׁלְשׁוֹם:
3 וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ
4 וְאֶהְיֶה עִמָּךְ: וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרָחֵל וּלְלֵאָה הַשָּׂדֶה
ה אֶל־צֹאנוֹ: וַיֹּאמֶר לָהֶן רֹאֶה אָנֹכִי אֶת־פְּנֵי אֲבִיכֶן כִּי־

v. 42. ף רבתי בניא דקי לא רבתי

40. The second plan was, Jacob separates the newly born spotted lambs and kids from the rest of the flock, but so arranges them that there should be a further tendency to bear spotted young.

41. He devises to secure for his own share the young of the strongest animals.

Chapter XXXI, 1–21. The Flight of Jacob

1. *Laban's sons.* Mentioned in xxx, 35. The natural effect of Jacob's remarkable prosperity was to breed jealousy among his relatives, who felt that he had grown rich at their expense.

2. *the countenance of Laban.* Laban made no attempt to conceal his feelings.

3. *said unto Jacob.* In a dream, see v. 11.
the land of thy fathers. Canaan.

4. *Rachel and Leah.* Another instance of the dignified

is not toward me as beforetime ; but the God of my father hath been with me. 6. And ye know that with all my power I have served your father. 7. And your father hath deceived me, and changed my wages ten times ; but God suffered him not to hurt me. 8. If he said thus, The speckled shall be thy wages ; then all the flock bare speckled : and if he said thus, The ringstraked shall be thy wages ; then bare all the flock ringstraked. 9. Thus God hath taken away the cattle of your father, and given them to me. 10. And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were ringstraked, speckled, and grisled, 11. And the angel of God said unto me in the dream. Jacob : and I said, Here am I. 12. And he said, Lift up now thine eyes, and see, all the he-goats which leap upon the flock are ringstraked, speckled and grisled : for I have seen all that Laban doeth unto thee. 13. I am the God of Beth-el, where thou anointedst a pillar, where thou vowedst a vow unto me : now arise, get thee out from this land, and return unto the land of thy nativity. 14. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house ? 15. Are we not counted of him strangers ? for he hath sold us, and hath also quite devoured the price paid for us. 16. For

which accrued during Jacob's fourteen years of labour for us. Instead, he kept it all to himself, and now begrudges what our husband has gained by his toil.

6 אֵינֶנּוּ אֵלַי כִּתְמֹל שִׁלְשֹׁם וֵאלֹהֵי אָבִי הָיָה עִמָּדִי: וְאַתֶּנָּה
7 יְדַעְתֶּן כִּי בְכָל־כֹּחִי עָבַדְתִּי אֶת־אֲבִיכֶן: וַאֲבִיכֶן הֵתֵל בִּי
וְהֶחֱלִף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים וְלֹא־נְתָנוֹ אֱלֹהִים לְהָרַע
8 עִמָּדִי: אִם־כֹּה יֹאמַר נְקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל־הַצֹּאן
נְקֻדִּים וְאִם־כֹּה יֹאמַר עֲקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל־
9 הַצֹּאן עֲקֻדִּים: וַיַּצֵּל אֱלֹהִים אֶת־מִקְנֵה אֲבִיכֶם וַיִּתֶּן לִי:
י וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה
הָעַתֻּדִים הָעֹלִים עַל־הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים:
11 וַיֹּאמֶר אֵלַי מַלְאַךְ הָאֱלֹהִים בַּחֲלוֹם יַעֲקֹב וָאֹמַר הִנֵּנִי:
12 וַיֹּאמֶר שָׂא־נָא עֵינֶיךָ וּרְאֵה כָּל־הָעַתֻּדִים הָעֹלִים עַל־
הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים כִּי רָאִיתִי אֵת כָּל־אֲשֶׁר לָבָן
13 עֹשֶׂה לָךְ: אָנֹכִי הָאֵל בֵּית־אֵל אֲשֶׁר מָשַׁחְתָּ שָּׁם מַצֵּבָה
אֲשֶׁר נָדַרְתָּ לִּי שָׁם נֶדֶר עַתָּה קוּם צֵא מִן־הָאָרֶץ הַזֹּאת
14 וְשׁוּב אֶל־אֶרֶץ מוֹלַדְתֶּךָ: וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמַרְנָה לוֹ
טו הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ: הֲלוֹא נָכְרִיּוֹת
16 נֶחְשַׁבְנוּ לוֹ כִּי מְכָרָנוּ וַיֹּאכַל גַּם־אָכוֹל אֶת־כַּסְפֵּנוּ: כִּי

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v. 9. במים

7. *my wages.* See on XXIX, 15.

ten times. The phrase only means "several times." Laban would naturally make attempt after attempt to alter the conditions in his favour when he found they were against him. The story here supplements what was related in the last chapter.

11. *angel of God.* In v. 3 it is "The Lord said." The interchange of "God" and "angel of God" is frequent.

13. *The God of Bethel.* The God who appeared unto thee at Bethel, see XXVIII.

15. *strangers.* If he had been a true father, he would have allowed us and our children to enjoy some of the prosperity

all the riches which God hath taken away from our father, that is ours and our children's: now then, whatsoever God hath said unto thee, do.*vi 17. Then Jacob rose up, and set his sons and his wives upon the camels; 18. and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting which he had gathered in Paddan-aram, for to go to Isaac his father unto the land of Canaan. 19. Now Laban was gone to shear his sheep: and Rachel stole the teraphim that were her father's. 20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 21. So he fled with all that he had; and he rose up, and passed over the River, and set his face toward the mountain of Gilead.

22. And it was told Laban on the third day that Jacob was fled. 23. And he took his brethren with him, and pursued after him seven days' journey; and he overtook him in the mountain of Gilead. 24. And God came to Laban the Syrian in a dream of the night, and said unto him, Take heed to thyself that thou speak not to Jacob either good or bad. 25. And Laban came

23. *brethren.* Men of his clan.

22–54. LABAN'S PURSUIT

24. *either good or bad.* *i.e.* anything, as in XXIV, 50. The phrase is the same Heb. phrase and idiom as in II, 17, III, 5 and 22, where it means, "all things." Here it is in negative form and means, "not anything." Laban was neither to entice him by offers of kindness, nor force him to return by threats.

כָּל־הָעֹשֶׁר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאָבִינוּ לָנוּ הוּא וּלְבָנֵינוּ
ששי 17 וְעַתָּה כֹּל אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה: וַיָּקָם יַעֲקֹב
18 וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו עַל־הַגְּמַלִּים: וַיִּנְהַג אֶת־כָּל־
מִקְנֵהוּ וְאֶת־כָּל־רְכֻשׁוֹ אֲשֶׁר רָכָשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר
רָכַשׁ בְּפַדַּן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו אַרְצָה כְּנָעַן:
19 וְלָבָן הָלַךְ לִגְזֹז אֶת־צֹאנוֹ וַתִּגְנֹב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר
כ לְאָבִיהָ: וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאֲרַמִּי עַל־בְּלִי הִגִּיד
21 לוֹ כִּי בֹרֵחַ הוּא: וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיַּעֲבֹר
22 אֶת־הַנָּהָר וַיָּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד: וַיֻּגַּד לְלָבָן בַּיּוֹם
23 הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב: וַיִּקַּח אֶת־אֶחָיו עִמּוֹ וַיִּרְדֹּף
24 אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיִּדְבַּק אֹתוֹ בְּהַר הַגִּלְעָד: וַיָּבֹא
אֱלֹהִים אֶל־לָבָן הָאֲרַמִּי בַּחֲלֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר
כה לְךָ פֶּן־תְּדַבֵּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע: וַיַּשֵּׂג לָבָן אֶת־

v. 18. קמץ בזק

17. *his sons.* The word should be rendered here, "*his children.*"

18. *the cattle of his getting.* *i.e.* which he had purchased; viz., camels and asses, xxx, 43.

19. *gone to shear his sheep.* This explains how it was that Jacob was able to get away without the knowledge of Laban. The occasion of sheep-shearing was a time of feasting, and lasted several days.

teraphim. Images kept in the house, perhaps corresponding to the Roman *penates,* to bring protection and good fortune. Laban calls them "my gods" (v. 30). Why did Rachel carry them off? The Midrash answers, to prevent her father from worshipping them. The motive was, in all probability, to secure the continuation of prosperity to her husband in his new place of abode.

20. *stole away unawares to.* "Outwitted."

21. *passed over the river.* Haran was situated N. of the Euphrates.

the mountain of Gilead. Or, "the hill-country of Gilead," the region E. of Jordan.

up with Jacob. Now Jacob had pitched his tent in the mountain : and Laban with his brethren pitched in the mountain of Gilead. 26. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword ? 27. Wherefore didst thou flee secretly, and steal away from me ; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp ; 28. and hast not suffered me to kiss my sons and my daughters ? now hast thou done foolishly. 29. It is in the power of my hand to do you hurt : but the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not to Jacob either good or bad. 30. And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods ? 31. And Jacob answered and said to Laban, Because I was afraid : for I said, Lest thou shouldest take thy daughters from me by force. 32. With whomsoever thou findest thy gods, he shall not live : before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33. And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants ; but he found them not. And he went out of Leah's tent, and entered into Rachel's tent.

of Rachel for the last, because it is upon her that interest is centred.

יַעֲקֹב וַיַּעֲקֹב תָּקַע אֶת־אָהֳלוֹ בָּהָר וְלָבָן תָּקַע אֶת־אֶחָיו
26 בְּהַר הַגִּלְעָד׃ וַיֹּאמֶר לָבָן לְיַעֲקֹב מֶה עָשִׂיתָ וַתִּגְנֹב אֶת־
27 לְבָבִי וַתְּנַהֵג אֶת־בְּנֹתַי כִּשְׁבִיוֹת חָרֶב׃ לָמָּה נָחְבֵאתָ
לִבְרֹחַ וַתִּגְנֹב אֹתִי וְלֹא־הִגַּדְתָּ לִי וַאֲשַׁלַּחֲךָ בְשִׂמְחָה
28 וּבְשִׁרִים בְּתֹף וּבְכִנּוֹר׃ וְלֹא נְשַׁשְׁתַּנִי לְנַשֵּׁק לְבָנַי וְלִבְנֹתָי
29 עַתָּה הִסְכַּלְתָּ עָשׂוֹ׃ יֶשׁ־לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וֵאלֹהֵי
אֲבִיכֶם אֶמֶשׁ וֹ אָמַר אֵלַי לֵאמֹר הִשָּׁמֶר לְךָ מְדַבֵּר עִם־
ל יַעֲקֹב מִטּוֹב עַד־רָע׃ וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה
31 לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹהָי׃ וַיַּעַן יַעֲקֹב וַיֹּאמֶר
לְלָבָן כִּי יָרֵאתִי כִּי אָמַרְתִּי פֶּן־תִּגְזֹל אֶת־בְּנוֹתֶיךָ מֵעִמִּי׃
32 עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הַכֶּר־
לְךָ מָה עִמָּדִי וְקַח־לָךְ וְלֹא־יָדַע יַעֲקֹב כִּי רָחֵל גְּנָבַתַּם׃
33 וַיָּבֹא לָבָן בְּאֹהֶל־יַעֲקֹב וּ וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי
הָאֲמָהֹת וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל לֵאָה וַיָּבֹא בְּאֹהֶל רָחֵל׃

26. *as though captives of the sword.* Without allowing them an opportunity of taking farewell of their father and brothers. Laban strikes the note of injured innocence.

28. *sons.* *i.e.* grandsons (see on xx, 12), and *daughters* may include Rachel, Leah and Laban's granddaughters.

29. *to do you hurt.* It would thus seem that Laban was accompanied by a large band which outnumbered Jacob and his servants.

31. This verse answers the first point mentioned by Laban ; *viz.*, the secrecy with which Jacob left him.

32. *shall not live.* The Patriarch does not mean that he will himself kill the culprit, but the wrong-doer's life will be placed in Laban's hands ; cf. xliv, 9.

33. Nachmanides explains that Laban's search was in the following order : Jacob, Leah, Rachel, and lastly the handmaids. The narrative, however, reserves the mention

34. Now Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon them. And Laban felt about all the tent, but found them not. 35. And she said to her father, Let not my lord be angry that I cannot rise up before thee; for the manner of women is upon me. And he searched, but found not the teraphim. 36. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me? 37. Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. 38. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten. 39. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. 40. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. 41. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock:

gave a receipt for the animals entrusted to him, and was bound to return them with reasonable increase. He was allowed to use a certain number for food, and was not responsible for those killed by lion or lightning. Any loss due to his carelessness he had to repay tenfold. All this throws wonderful light on the relations between Jacob and Laban.

34 וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתְּשִׂמֵם בְּכַר הַגָּמָל וַתֵּשֶׁב
לה עֲלֵיהֶם וַיְמַשֵּׁשׁ לָבָן אֶת־כָּל־הָאֹהֶל וְלֹא מָצָא: וַתֹּאמֶר
אֶל־אָבִיהָ אַל־יִחַר בְּעֵינֵי אֲדֹנִי כִּי לֹא אוּכַל לָקוּם מִפָּנֶיךָ
36 כִּי־דֶרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים: וַיִּחַר
לְיַעֲקֹב וַיָּרֶב בְּלָבָן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי
37 מַה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי: כִּי־מִשַּׁשְׁתָּ אֶת־כָּל־כֵּלַי
מַה־מָּצָאתָ מִכֹּל כְּלֵי־בֵיתֶךָ שִׂים כֹּה נֶגֶד אַחַי וְאַחֶיךָ
38 וְיוֹכִיחוּ בֵּין שְׁנֵינוּ: זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ
39 וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי: טְרֵפָה לֹא
הֵבֵאתִי אֵלֶיךָ אָנֹכִי אֲחַטֶּנָּה מִיָּדִי תְּבַקְשֶׁנָּה גְּנֻבְתִּי יוֹם
מ וּגְנֻבְתִּי לָיְלָה: הָיִיתִי בַיּוֹם אֲכָלַנִי חֹרֶב וְקֶרַח בַּלָּיְלָה
41 וַתִּדַּד שְׁנָתִי מֵעֵינָי: זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ
אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ

v. 35. מלא ואיז

34. *furniture.* The word is better translated "palanquin"—a sort of compartment, tied on to the saddle, covered with an awning and surrounded with curtains, in which Oriental women travel.

35. *rise.* A child had to stand up when the father entered the room.

36. *wroth.* The Patriarch's indignation is aroused when his innocence is established; and he accuses Laban of fabricating the charge of stealing the teraphim as a pretext to search his possessions.

answered. *i.e.* replied to Laban's accusations.

38. *have not cast their young.* Due to the skill and assiduity of the shepherd.

39. *or by night.* In these words lies the bitterness of reproach. A shepherd was entitled to his rest at night, and he could not in justice be held responsible if damage was then done by prowling beasts, provided reasonable precautions had been taken.

According to the Code of Hammurabi, which was the Common Law in Mesopotamia at the time, the shepherd

and thou hast changed my wages ten times. 42. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.*vii 43. And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? 44. And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45. And Jacob took a stone, and set it up for a pillar. 46. And Jacob said unto his brethren. Gather stones; and they took stones, and made an heap: and they did eat there by the heap. 47. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. 48. And Laban said, This heap is witness between me and thee this day. Therefore was the name of it called Galeed: 49. and Mizpah, for he said, The Lord watch between me and thee, when we are absent one from another. 50. If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 51. And Laban said to Jacob,

made between him and Jacob is for the protection of his daughters; but he immediately proceeds to set up another heap and pillar to safeguard himself from any aggression on Jacob's part in the future.

42 וַתַּחֲלֹף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים: לוּלֵי אֱלֹהֵי אָבִי
אֱלֹהֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי
שביעי 43 אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹהִים וַיּוֹכַח אָמֶשׁ: וַיַּעַן
לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הַבָּנוֹת בְּנֹתַי וְהַבָּנִים בָּנַי וְהַצֹּאן
צֹאנִי וְכֹל אֲשֶׁר־אַתָּה רֹאֶה לִי־הוּא וְלִבְנֹתַי מָה־אֶעֱשֶׂה
44 לָאֵלֶּה הַיּוֹם אוֹ לִבְנֵיהֶן אֲשֶׁר יָלָדוּ: וְעַתָּה לְכָה נִכְרְתָה
מה בְרִית אֲנִי וָאָתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ: וַיִּקַּח יַעֲקֹב אֶבֶן
46 וַיְרִימֵהָ מַצֵּבָה: וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לקטו אֲבָנִים וַיִּקְחוּ
47 אֲבָנִים וַיַּעֲשׂוּ־גָל וַיֹּאכְלוּ שָׁם עַל־הַגָּל: וַיִּקְרָא־לוֹ לָבָן
48 יְגַר שָׂהֲדוּתָא וְיַעֲקֹב קָרָא לוֹ גַּלְעֵד: וַיֹּאמֶר לָבָן הַגַּל
הַזֶּה עֵד בֵּינִי וּבֵינְךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גַּלְעֵד:
49 וְהַמִּצְפָּה אֲשֶׁר אָמַר יָצֹף יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסָּתֵר אִישׁ
נ מֵרֵעֵהוּ: אִם־תְּעַנֶּה אֶת־בְּנֹתַי וְאִם־תִּקַּח נָשִׁים עַל־בְּנֹתָי
51 אֵין אִישׁ עִמָּנוּ רְאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינֶךָ: וַיֹּאמֶר לָבָן

42. *Fear of Isaac.* Or, "Awe of Isaac;" *i.e.* He whom Isaac feared. The noun, in this special use as a Divine appellation, occurs again in v. 53. See Isaiah, VIII, 13, where a synonymous word is used.

rebuked thee. See v. 29.

43. Laban is unable to answer Jacob's reproaches, and therefore repeats the claim based on primitive usage, whereby the head of the family is the nominal possessor of all that belonged to its members. He then pretends to be solicitous for the welfare of his daughters and grandchildren.

46. *heap.* Or, "cairn."

they did eat. viz., Jacob and Laban as the contracting parties. The meal was part of the ceremony of the covenant of friendship. The Arabs still mark the end of a feud by eating together.

47. The names are the Aramaic and Hebrew words for, "the heap of witness."

49. *Mizpah.* That is, "the watch-tower."

50. Laban still keeps up the pretext that the pact

Behold this heap, and behold the pillar, which I have set betwixt me and thee. 52. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac. 54. And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mountain.*m

CHAPTER XXXII

32 1. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. 2. And Jacob went on his way, and the angels of God met him. 3. And Jacob said when he saw them, This is God's host: and he called the name of that place Mahanaim.

3. *Mahanaim.* lit. "Two hosts"; or, "two companies"—the company of the angels and Laban's camp. Mahanaim, in later times, was an important Israelite city, E. of the Jordan.

For the Lesson from the Prophets, **Hosea XII, 13 to end of XIV (*Sephardim:* Hosea XI, 7–XII, 12),** ***see*** **The Haftorahs, p. 478.**

לְיַעֲקֹב הִנֵּה ו גַּל הַזֶּה וְהִנֵּה הַמַּצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי
וּבֵינֶךָ: עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבָר
52 אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל
הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לָרָעָה: אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי
53 נָחוֹר יִשְׁפְּטוּ בֵינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד
אָבִיו יִצְחָק: וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאֶחָיו לֶאֱכָל־
54 לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיָּלִינוּ בָהָר: מפטיר

CAP. XXXII. לב

א וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם
2 וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ: וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בוֹ
3 מַלְאֲכֵי אֱלֹהִים: וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים
זֶה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנָיִם:

חל v. 53.

53. The Talmud declares that the word "God" before "Nahor" is non-holy. Laban, being a descendant of Nahor (XXII, 20f) calls upon the deity worshipped by his family as well upon the God worshipped by Jacob's family to witness the covenant; but Jacob, who refuses to acknowledge the "god of Nahor," swears only by the "Fear" of Isaac.

God of their father. Each one swears by the God of his father (Nachmanides).

54. *offered a sacrifice.* Of thanksgiving to God for having intervened on his behalf and saved him from the evil designs of Laban.

CHAPTER XXXII

1. *his sons.* *i.e.* his grandchildren.

2. *went on his way.* to Bethel, whither God had sent him to fulfil his vow. This vision is similar in some respects to that which had cheered him on his outward journey at Bethel. It assured him that God was mindful of His promises.

VIII. VAYYISHLACH

4. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. 5. And he commanded them, saying, Thus shall ye say unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: 6. and I have oxen, and asses and flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight. 7. And the messengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him. 8. Then Jacob was greatly afraid and was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; 9. and he said, If Esau come to the one company, and smite it, then the company

6. *to tell my Lord.* That I am on my way home, and am desirous of finding "favour in thy sight."

7. *to thy brother Esau.* lit. "to thy brother, to Esau"; which the Rabbis explain to mean, "We came to him whom thou hast called 'brother,' but we found that we had come to 'Esau,' to one who still hates thee."

four hundred men. A considerable following; which naturally made Jacob alarmed as to his brother's intentions.

8. *greatly afraid.* Lest he and his be slain.

and was distressed. Even greater anguish possessed him at the thought that he might be compelled *to slay* (Midrash). He does not, however, give way to despair, but takes all possible steps to safeguard himself and those with him. He adopted three methods for overcoming the evil intentions of his brother. His first defence was prayer to God for His protection (v. 10–13); the second was to turn Esau's hate into good will by gifts (v. 14–22); his third and last resource was to stand his ground and fight.

ח 8 פ פ פ

4 וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר
ה שְׂדֵה אֱדוֹם: וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו
כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גַּרְתִּי וָאֵחַר עַד־עָתָּה:
6 וַיְהִי־לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד
7 לַאדֹנִי לִמְצֹא־חֵן בְּעֵינֶיךָ: וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב
לֵאמֹר בָּאנוּ אֶל־אָחִיךָ אֶל־עֵשָׂו וְגַם הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע
8 מֵאוֹת אִישׁ עִמּוֹ: וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־
הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי
9 מַחֲנוֹת: וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ

VIII. VAYYISHLACH

(Chapters XXXII, 4–XXXVI)

Chapters XXXII, 4–XXXIII, 17. The Fear of Esau

4. As Jacob approaches his home land, the fear of his brother revives in him. Twenty years had passed, but Esau might still wreak vengeance on Jacob and his dependents. Jacob well knew that some men nurse their anger, so that it should not die down or out.

field. *i.e.* territory.

5. Jacob frames his message in the most humble and conciliatory words.

I have sojourned. Rashi takes these words to mean: "I have not become a prince but am only a 'sojourner'; therefore thou hast no cause to hate me because of my father's blessing, in which I was promised to be made greater than thee. It has not been fulfilled." Since the letters of the Hebrew word גרתי "I have sojourned" correspond to the numerals denoting "six hundred and thirteen," the number of the Pentateuchal commandments (תרי"ג מצוות), the Midrash comments: "With Laban I sojourned, but the 613 Commandments I observed"—an exhortation to Jacob's descendants to be faithful to the Torah when living in a non-Jewish environment.

which is left shall escape. 10. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord, which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: 11. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. 12. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. 13. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.* ii 14. And he lodged there that night; and took of that which he had with him a present for Esau his brother; 15. two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, 16. thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. 17. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. 18. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou?

pression to describe a pitiless massacre; like a pogrom in our own times, not sparing the weak and helpless.

13. *as the sand of the sea.* Jacob was thinking of the promise to his forefathers (XXII, 17).

15–21. Jacob hopes by the succession of gifts to pacify Esau's wrath against him.

י וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה: וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי
אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי שׁוּב
11 לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאֵיטִיבָה עִמָּךְ: קָטֹנְתִּי מִכֹּל הַחֲסָדִים
וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי
12 אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת: הַצִּילֵנִי נָא
מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יָרֵא אָנֹכִי אֹתוֹ פֶּן־יָבוֹא וְהִכַּנִי אֵם
13 עַל־בָּנִים: וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וְשַׂמְתִּי אֶת־
שני 14 זַרְעֲךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסָּפֵר מֵרֹב: וַיָּלֶן שָׁם בַּלַּיְלָה
מו הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו: עִזִּים
מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים:
16 גְּמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים
17 עֲשָׂרָה אֲתֹנֹת עֶשְׂרִים וַעְיָרִם עֲשָׂרָה: וַיִּתֵּן בְּיַד־עֲבָדָיו
עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עִבְרוּ לְפָנַי וְרֶוַח
18 תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר: וַיְצַו אֶת־הָרִאשׁוֹן לֵאמֹר כִּי
יִפְגָּשְׁךָ עֵשָׂו אָחִי וּשְׁאָלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנָה תֵּלֵךְ

10. Jacob's prayer, showing his humility and gratitude, is proof that misfortune had developed the nobler impulses of his heart. Twenty years of fixed principle, steadfast purpose and of resolute sacrifice of present for future, purify and ennoble. It proves that even from the first, though ambitious and self-centred, Jacob is yet delicately sensitive to spiritual realities and capable of genuine reformation. And the truly penitent—declare the Rabbis—come nearer unto God than even those who have never stumbled or fallen into sin.

who saidst unto me. See xxxi, 3.

11. *truth.* *i.e.* faithfulness.

staff. Such as a lonely wanderer would use on his journey.

12. *the mother with the children.* lit. "the mother *upon* the children"—a vivid picture of the mother placing herself in front of her children to shield them, so that she is slain *upon* them. The phrase is apparently a proverbial ex-

and whither goest thou? and whose are these before thee? 19. then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us. 20. And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him; 21. and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. 22. So the present passed over before him: and he himself lodged that night in the company.

23. And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. 24. And he took them, and sent them over the stream, and sent over that he had. 25. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 26. And when he

fears, God's Messenger was wrestling with him who had so often wrestled with men and had won by sheer energy, persistency and superior wit. In the words of the Prophet chosen as the Haftorah for this Sedrah. "He (Jacob) had power over the angel, and prevailed: he (Jacob) wept, and made supplication unto him." That supplication for mercy, forgiveness and Divine protection is heard. Jacob the Supplanter, becomes Israel, Prince of God. "This mysterious encounter of the Patriarch has become the universal human allegory of the struggles and wrestlings on the eve of some dreadful crisis, in the solitude and darkness of some overhanging trial" (Stanley).

23. *Jabbok.* A tributary of the Jordan, half-way between the Dead Sea and the Sea of Galilee.

19 וּלְמִי אֱלֶה לְפָנֶיךָ׃ וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הִוא
כ שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרֵינוּ׃ וַיֹּאמֶר גַּם
אֶת־יַעֲקֹב עַבְדְּךָ אֲחֲרֵינוּ כִּי אָמַר אֲכַפְּרָה פָנָיו בַּמִּנְחָה
הַהֹלֶכֶת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה
21 פָּנָיו אוּלַי יִשָּׂא פָנָי׃ וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לָן
22 בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה׃ וַיָּקָם ׀ בַּלַּיְלָה הוּא וַיִּקַּח אֶת־
שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אַחַד עָשָׂר יְלָדָיו
24 וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק׃ וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת־הַנָּחַל וַיַּעֲבֵר
כה אֶת־אֲשֶׁר־לוֹ׃ וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד
26 עֲלוֹת הַשָּׁחַר׃ וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע

v. 21. קמץ בח"ק v. 23. סבורין הדוא

21. *appease him.* lit. "cover his face;" so that he no longer sees any cause for being angry with me; cf. the phrase used in xx, 16.

accept me. lit. "lift up my face;" *i.e.* receive me favourably.

22. *company.* Camp.

23–33. Jacob becomes Israel

This passage represents the crisis in Jacob's spiritual history. It records his meeting with a Heavenly Being, the change of his name to Israel, the blessing of the Being that wrestled with him, and the consequent transformation of his character. Maimonides is of opinion that the whole incident was a "prophetic vision"; and commentators likewise have in all ages regarded the contest as symbolic, the outward manifestation of the struggle within the Patriarch, as in every mortal, between his baser passions and his nobler ideals. In the dead of night he had sent his wives and sons and all that he had across the river. Jacob was left alone —with God. There, in the darkness, given over to anxious

saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was strained, as he wrestled with him. 27. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 28. And he said unto him, What is thy name ? And he said, Jacob. 29. And he said, Thy name shall be called no more Jacob, but Israel : for thou hast striven with God and with men, and hast prevailed. 30. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name ? And he blessed him there.* iii 31. And Jacob called the name of the place Peniel : for, said he, I have seen God face to face, and my life is preserved. 32. And the sun rose upon him as he passed over Penuel, and he halted upon his thigh. 33. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew of the hip.

31. *I have seen God face to face.* The Targum translates, " I have seen angels of God face to face."

my life is preserved. Jacob had seen an angel, a Divine Being, and yet lives ; cf. Exod. XXXIII, 20.

32. *halted.* The struggle left its mark, but Jacob issued from the contest victor, redeemed and transformed by the contest. So it has ever been with the People called by his name.

33. *sinew of the hip.* " Thigh-vein " (AJ). The sciatic nerve. This, together with other arteries and tendons, must be removed from the slaughtered animal, before that portion of the animal can be ritually prepared for Jewish consumption. This precept is a constant reminder of the Divine Providence to Israel as exemplified in the experience of the Patriarch.

27 בַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ: וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה
28 הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם־בֵּרַכְתָּנִי: וַיֹּאמֶר אֵלָיו
29 מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב: וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד
שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים
ל וַתּוּכָל: וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָּא שְׁמֶךָ וַיֹּאמֶר
שלישי 31 לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וַיְבָרֶךְ אֹתוֹ שָׁם: וַיִּקְרָא יַעֲקֹב
שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים
32 וַתִּנָּצֵל נַפְשִׁי: וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל
33 וְהוּא צֹלֵעַ עַל־יְרֵכוֹ: עַל־כֵּן לֹא יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־
גִּיד הַנָּשֶׁה אֲשֶׁר עַל־כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־
יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה:

26. *touched the hollow of his thigh.* This is usually interpreted as a final effort of the assailant to overcome Jacob.

27. The opponent's anxiety to escape before "the day breaketh" suggested to the Patriarch's mind that he was a supernatural Being. Jacob, therefore, demanded a blessing as the price of release.

28. *what is thy name?* A rhetorical question, not seeking information. As explained on XVII, 5, a name in Scripture is more than a label; it possesses significance.

no more Jacob. That is, "the Supplanter," prevailing over opponents by deceit.

29. *Israel.* That is, "he that prevaileth with God." The name is clearly a title of victory; probably "a champion of God." The children of the Patriarch are *Israelites*, Champions of God, Contenders for the Divine, conquering by strength from Above.

striven. The Septuagint and Vulgate translate, "Thou didst prevail with God, and thou shalt prevail against men."

with God. Cf. Hosea XII, 4. We have here another instance of "God" interchanging with "angel of God," as in XVI, 7, XXXI, 11.

with men. Laban and Esau.

30. As in Judg. XIII, 17f, the angel refuses to disclose his name, because it was something mysterious.

CHAPTER XXXIII

33 1. And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept. 5. And he lifted up his eyes, and saw the women and the children ; and said, Who are these with thee ? And he said, The children which God hath graciously given thy servant.* iv 6. Then the handmaids came near, they and their children, and they bowed themselves. 7. And Leah also and her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves. 8. And he said, What meanest thou by all this company

a force as four hundred armed men ? And if he had started out with a resolve to injure his brother, how account for the warm greeting immediately on coming face to face with him ? This was in answer to Jacob's prayer, the Rabbis say. God had turned Esau's hate to love. Be that as it may, we have here another instance of the splendid impartiality of Scripture. The ancestor of Israel's hereditary enemy, the Edomites, is presented as chivalrous and dignified, full of magnanimity and generosity.

8. *company.* *i.e.* droves sent ahead as a gift to Esau. See XXXII, 17.

לג Cap. XXXIII.

א וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיַּרְא וְהִנֵּה עֵשָׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת
אִישׁ וַיַּחַץ אֶת־הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי
2 הַשְּׁפָחוֹת: וַיָּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יַלְדֵיהֶן רִאשֹׁנָה וְאֶת־
לֵאָה וְיַלְדֶיהָ אַחֲרֹנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרֹנִים:
3 וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד־
4 גִּשְׁתּוֹ עַד־אָחִיו: וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל־
ה צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ: וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא אֶת־הַנָּשִׁים
וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־
רביעי 6 חָנַן אֱלֹהִים אֶת־עַבְדֶּךָ: וַתִּגַּשְׁן הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן
7 וַתִּשְׁתַּחֲוֶיןָ: וַתִּגַּשׁ גַּם־לֵאָה וְיַלְדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ
8 יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ: וַיֹּאמֶר מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה

ד צוארין ק ibid. נקוד על וישקהו v. 4.

Chapter XXXIII. The Meeting of Jacob and Esau

1. *came.* Or, "was coming."

2. *hindermost.* Placing those he loved best in as secure a position as possible.

3. *passed over before them.* To conciliate his brother if possible, or to bear the brunt of the attack, and thus help his wives and children to escape.

seven times. In ancient inscriptions, the phrase, "at the feet of my lord, seven times and seven times I fall," frequently occurs.

4. *kissed him.* Esau proved both good-natured and forgiving. He fell on Jacob's neck, kissed Jacob and they wept with the strong emotion of Orientals. Yet, the word for "and kissed him" וישקהו is marked in the Heb. text with dots on every letter. The Rabbis doubted whether the kiss of Esau was genuine or not. Esau's conduct is certainly strange. If his intentions were friendly from the first, why was he accompanied by so considerable

which I met? And he said, To find grace in the sight of my lord. 9. And Esau said, I have enough; my brother, let that thou hast be thine. 10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have all. And he urged him, and he took it. 12. And he said, Let us take our journey, and let us go, and I will go before thee. 13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the flocks will die. 14. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me and according to the pace of the children, until I come unto my lord unto Seir. 15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. 16. So Esau returned that day on his way unto Seir. 17. And

14. *the cattle.* lit. "the work"; cf. the use of the word in Gen. II, 2, where it refers to, among other things, the creatures that God had made. The Heb. word for "work" might here also mean "property," as in Exod. XXII, 7, 10.

unto Seir. There is no record that Jacob went to Seir to see his brother. But, add the Rabbis, Jacob will yet visit Esau in the day of the Messiah when the reconciliation between Israel and Edom will be complete.

15. Jacob prudently declines the offer.

9 אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא־חֵן בְּעֵינֵי אֲדֹנִי׃ וַיֹּאמֶר עֵשָׂו
י יֶשׁ־לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר־לָךְ׃ וַיֹּאמֶר יַעֲקֹב אַל־נָא
אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל־
11 כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי׃ קַח־נָא אֶת־
בִּרְכָתִי אֲשֶׁר הֻבָאת לָךְ כִּי־חַנַּנִי אֱלֹהִים וְכִי יֶשׁ־לִי־כֹל
12 וַיִּפְצַר־בּוֹ וַיִּקָּח׃ וַיֹּאמֶר נִסְעָה וְנֵלֵכָה וְאֵלְכָה לְנֶגְדֶּךָ׃
13 וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר
14 עָלוֹת עָלָי וּדְפָקוּם יוֹם אֶחָד וָמֵתוּ כָּל־הַצֹּאן׃ יַעֲבָר־נָא
אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה
אֲשֶׁר־לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנִי
טו שֵׂעִירָה׃ וַיֹּאמֶר עֵשָׂו אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי
16 וַיֹּאמֶר לָמָּה זֶּה אֶמְצָא־חֵן בְּעֵינֵי אֲדֹנִי׃ וַיָּשָׁב בַּיּוֹם הַהוּא
17 עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה׃ וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת

9. *I have enough.* lit. "I have much." Esau's reluctance to accept the gift was probably only another illustration of Oriental courtesy; see Chap. XXIII.

10. *seen thy face.* The phrase, "to see the face," expresses the idea of being favourably received. Jacob accordingly meant, "I have been graciously pardoned by you, as I would have received forgiveness from God, had I appeared before Him in the humble spirit and with the tokens of contrition wherewith I appoach you. Regard, then, my gift as a *minchah*, an offering."

11. *my gift.* lit. "my blessing," the gift being the outward manifestation of the goodwill in the giver's heart.

I have all. Esau has "much"; therefore, he is quite willing to have "more." Jacob has "all" now that the danger of being slain by a brother, *or of slaying a brother*, is over; see on XXXII, 8.

12. *I will go before thee.* Esau offers him his armed men.

13. Jacob, knowing the unstable character of Esau, is anxious that they should part company as quickly as possible.

tender. *i.e.* unequal to the fatigues of travel.

Jacob journeyed to Succoth, and built him an house, and made booths for his cattle : therefore the name of the place is called Succoth.

18. And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram ; and encamped before the city. 19. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. 20. And he erected there an altar, and called it El-elohe-Israel.* v

CHAPTER XXXIV

34 1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2. And Shechem the son of Hamor the Hivite, the prince of the land, saw her ; and he took her, and lay with her, and humbled her. 3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly

Chapter XXXIV. Dinah

This chapter is an exception to the series of peaceful scenes from Patriarchal life and character—a tale of dishonour, wild revenge and indiscriminate slaughter.

1. *to see.* " and be seen," is added in the Samaritan text. The Heb. idiom " to see, to look upon," means " to make friendship with." It was wrong of Jacob to suffer his daughter alone and unprotected to visit the daughters of the land (Adam Clarke).

2. *humbled.* *i.e.* dishonoured ; the Heb. implies by force.

3. *kindly.* lit. " spoke to the heart," of the damsel ; cf. Isaiah xl, 2. He tried to console her by his words of love, and his declared wish to make her his wife.

וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת: ס
18 וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ
19 מִפַּדַּן אֲרָם וַיִּחַן אֶת־פְּנֵי הָעִיר: וַיִּקֶן אֶת־חֶלְקַת הַשָּׂדֶה
אֲשֶׁר נָטָה־שָׁם אָהֳלוֹ מִיַּד בְּנֵי־חֲמוֹר אֲבִי שְׁכֶם בְּמֵאָה
חמישי כ קְשִׂיטָה: וַיַּצֵּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל: ס

Cap. XXXIV. לד

א וַתֵּצֵא דִינָה בַּת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לִרְאוֹת בִּבְנוֹת
ב הָאָרֶץ: וַיַּרְא אֹתָהּ שְׁכֶם בֶּן־חֲמוֹר הַחִוִּי נְשִׂיא הָאָרֶץ
3 וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אֹתָהּ וַיְעַנֶּהָ: וַתִּדְבַּק נַפְשׁוֹ בְּדִינָה

17. *Succoth.* That is, "Booths." The exact site is unknown. It was part of the territory of the tribe of Gad, West of the Jordan (Josh. XIII, 27). Jacob must have stayed some years in Succoth.

18–20. At Shechem

18. *in peace.* *i.e.* peaceably, with peaceable intentions. Since the word also has the meaning "complete, whole," we have various Midrashic interpretations; such as, *recovered* from his lameness; and *perfect* in his knowledge of Torah, which he had forgotten during his stay with Laban.

Shechem. See on XII, 6.

before the city. *i.e.* to the east of the city; cf. on XVI, 12. About a mile from the city there is still shown Jacob's well.

19. *he bought.* The Patriarchs display their independent spirit by establishing an inalienable right to their land by means of purchase. See Chap. XXIII.

children of Hamor. People of the clan of Hamor.

Shechem's father. The founder, or chieftain, of the city of Shechem.

20. *altar.* In gratitude to God who had permitted him to return in safety to the land of his fathers.

El-elohe-Israel. That is, "God, the God of Israel"—a profession of faith in the one true God made at the moment when Jacob comes to dwell among the heathen Canaanites (Ryle).

unto the damsel. 4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 5. Now Jacob heard that he had defiled Dinah his daughter; and his sons were with his cattle in the field: and Jacob held his peace until they came. 6. And Hamor the father of Shechem went out unto Jacob to commune with him. 7. And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. 8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her unto him to wife. 9. And make ye marriages with us; give your daughters unto us, and take our daughters unto you. 10. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 11. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. 12. Ask me never so much dowry and gift and I will give according as ye shall say unto me: but give me the damsel to wife. 13. And the sons of Jacob answered Shechem and Hamor his father

to adopt his suggestion, he promises that it would be profitable to them, and they would gradually absorb the rich possessions of Jacob's household.

12. *dowry.* The purchase price, *mohar*, given to the father and brothers of the bride; see on XXIV 53, XXIX, 18.
gift. Personal presents to the bride.

4 בַּת־יַעֲקֹב וַיֶּאֱהַב אֶת־הַנַּעֲרָ וַיְדַבֵּר עַל־לֵב הַנַּעֲרָ׃ וַיֹּאמֶר
שְׁכֶם אֶל־חֲמוֹר אָבִיו לֵאמֹר קַח־לִי אֶת־הַיַּלְדָּה הַזֹּאת
ה לְאִשָּׁה׃ וְיַעֲקֹב שָׁמַע כִּי טִמֵּא אֶת־דִּינָה בִתּוֹ וּבָנָיו הָיוּ
6 אֶת־מִקְנֵהוּ בַּשָּׂדֶה וְהֶחֱרַשׁ יַעֲקֹב עַד־בֹּאָם׃ וַיֵּצֵא חֲמוֹר
7 אֲבִי־שְׁכֶם אֶל־יַעֲקֹב לְדַבֶּר אִתּוֹ׃ וּבְנֵי יַעֲקֹב בָּאוּ מִן
הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים וַיִּחַר לָהֶם מְאֹד כִּי
נְבָלָה עָשָׂה בְיִשְׂרָאֵל לִשְׁכַּב אֶת־בַּת־יַעֲקֹב וְכֵן לֹא יֵעָשֶׂה׃
8 וַיְדַבֵּר חֲמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם
9 תְּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה׃ וְהִתְחַתְּנוּ אֹתָנוּ בְּנֹתֵיכֶם תִּתְּנוּ־
י לָנוּ וְאֶת־בְּנֹתֵינוּ תִּקְחוּ לָכֶם׃ וְאִתָּנוּ תֵּשֵׁבוּ וְהָאָרֶץ תִּהְיֶה
11 לִפְנֵיכֶם שְׁבוּ וְסִחֲרוּהָ וְהֵאָחֲזוּ בָהּ׃ וַיֹּאמֶר שְׁכֶם אֶל־
אָבִיהָ וְאֶל־אַחֶיהָ אֶמְצָא־חֵן בְּעֵינֵיכֶם וַאֲשֶׁר תֹּאמְרוּ אֵלַי
12 אֶתֵּן׃ הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ
13 אֵלָי וּתְנוּ־לִי אֶת־הַנַּעֲרָ לְאִשָּׁה׃ וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שְׁכֶם

v. 3. הנעדה ק׳ הנערה קרי. v. 12. הנערה ק׳

4. *Get me this damsel.* It was the parent's duty to secure a wife for the son ; cf. xxi, 21.

7. *folly.* " A vile deed " (AJ). The Heb. word translated by " folly " means, senseless wickedness, total insensibility to moral distinctions.

in Israel. Since the word means " the people of Israel," it is strictly an anachronism because the nation was not yet in existence. The latter part of this sentence must therefore be regarded not as spoken by Jacob's sons, but as the reflection of Scripture on the incident, wherein it points out that in the homes of the Patriarchs high conceptions of morality were entertained, and the defilement of a daughter was looked upon as an outrage against family honour and morality that demanded stern retribution.

10. The cordiality of Hamor's invitation is to be contrasted with what he told his townsmen in v. 23. To induce them

with guile, and spake, because he had defiled Dinah their sister, and said unto them, 14. We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 15. only on this condition will we consent unto you: if ye will be as we be, that every male of you be circumcised; 16. then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 18. And their words pleased Hamor, and Shechem Hamor's son. 19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was honoured above all the house of his father. 20. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 21. These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22. Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised. 23. Shall not their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us. 24. And unto

23. *be ours.* This argument proves Hamor's disingenuousness.

וְאֶת־חֲמֹר אָבִיו בְּמִרְמָה וַיְדַבְּרוּ אֲשֶׁר טִמֵּא אֶת דִּינָה
14 אֲחֹתָם: וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה
לָתֵת אֶת־אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר־לוֹ עָרְלָה כִּי־חֶרְפָּה הִוא
טו לָנוּ: אַךְ־בְּזֹאת נֵאוֹת לָכֶם אִם תִּהְיוּ כָּמֹנוּ לְהִמּוֹל לָכֶם
16 כָּל־זָכָר: וְנָתַנּוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־בְּנֹתֵיכֶם נִקַּח־לָנוּ
17 וְיָשַׁבְנוּ אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד: וְאִם־לֹא תִשְׁמְעוּ אֵלֵינוּ
18 לְהִמּוֹל וְלָקַחְנוּ אֶת־בִּתֵּנוּ וְהָלָכְנוּ: וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי
19 חֲמוֹר וּבְעֵינֵי שְׁכֶם בֶּן־חֲמוֹר: וְלֹא־אֵחַר הַנַּעַר לַעֲשׂוֹת
הַדָּבָר כִּי־חָפֵץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכֹּל בֵּית אָבִיו:
כ וַיָּבֹא חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל־שַׁעַר עִירָם וַיְדַבְּרוּ אֶל־אַנְשֵׁי
21 עִירָם לֵאמֹר: הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם אִתָּנוּ וְיֵשְׁבוּ
בָאָרֶץ וְיִסְחֲרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחֲבַת־יָדַיִם לִפְנֵיהֶם
22 אֶת־בְּנֹתָם נִקַּח־לָנוּ לְנָשִׁים וְאֶת־בְּנֹתֵינוּ נִתֵּן לָהֶם: אַךְ־
בְּזֹאת יֵאֹתוּ לָנוּ הָאֲנָשִׁים לָשֶׁבֶת אִתָּנוּ לִהְיוֹת לְעַם אֶחָד
23 בְּהִמּוֹל לָנוּ כָּל־זָכָר כַּאֲשֶׁר הֵם נְמֹלִים: מִקְנֵהֶם וְקִנְיָנָם
וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אַךְ נֵאוֹתָה לָהֶם וְיֵשְׁבוּ

13. *with guile*. Knowing that they were outnumbered by the citizens of Shechem, Jacob's sons resort to devious methods to carry out their determination to avenge their sister's dishonour. Their proposal would, if adopted, render the male population weak and helpless for a time; and this would give them the opportunity of making a successful attack. But why should all the men of the city suffer for the misdeed of one of their number? The sons of Jacob certainly acted in a treacherous and godless manner. Jacob did not forgive them to his dying day; see XLIX, 7.

14. *reproach*. Cf. Josh. v, 9.

20. *unto the gate*. The usual place of assembly. See on XIX, 1.

Hamor and unto Shechem his son hearkened all that went out of the gate of his city ; and every male was circumcised, all that went out of the gate of his city. 25. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethen, took each man his sword, and came upon the city unawares, and slew all the males. 26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went forth. 27. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28. They took their flocks and their herds and their asses, and that which was in the city, and that which was in the field ; 29. and all their wealth, and all their little ones and their wives, took they captive and spoiled, even all that was in the house. 30. And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites : and, I being few in number, they will gather themselves together against me and smite me ; and I shall be destroyed, I and my house. 31. And they said, Should he deal with our sister as with an harlot ?

31. Jacob's sons reply that the dishonour of their sister had to be avenged, and there was only one course of action to follow. High-spirited and martial men have among all nations and throughout history often yielded to blind cruelty when dealing with an outrage of this nature.

24 אֹתָנוֹ: וַיִּשְׁמְעוּ אֶל־חֲמוֹר וְאֶל־שְׁכֶם בְּנוֹ כָּל־יֹצְאֵי שַׁעַר
כה עִירוֹ וַיִּמֹלוּ כָּל־זָכָר כָּל־יֹצְאֵי שַׁעַר עִירוֹ: וַיְהִי בַיּוֹם
הַשְּׁלִישִׁי בְּהְיוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שִׁמְעוֹן
וְלֵוִי אֲחֵי דִינָה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עַל־הָעִיר בֶּטַח וַיַּהַרְגוּ
26 כָּל־זָכָר: וְאֶת־חֲמוֹר וְאֶת־שְׁכֶם בְּנוֹ הָרְגוּ לְפִי־חָרֶב וַיִּקְחוּ
27 אֶת־דִּינָה מִבֵּית שְׁכֶם וַיֵּצֵאוּ: בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים
28 וַיָּבְזוּ הָעִיר אֲשֶׁר טִמְּאוּ אֲחוֹתָם: אֶת־צֹאנָם וְאֶת־בְּקָרָם
וְאֶת־חֲמֹרֵיהֶם וְאֵת אֲשֶׁר־בָּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקָחוּ:
29 וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טַפָּם וְאֶת־נְשֵׁיהֶם שָׁבוּ וַיָּבֹזּוּ וְאֵת
ל כָּל־אֲשֶׁר בַּבָּיִת: וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם
אֹתִי לְהַבְאִישֵׁנִי בְּיוֹשֵׁב הָאָרֶץ בַּכְּנַעֲנִי וּבַפְּרִזִּי וַאֲנִי מְתֵי
31 מִסְפָּר וְנֶאֶסְפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי: וַיֹּאמְרוּ
הַכְזוֹנָה יַעֲשֶׂה אֶת־אֲחוֹתֵנוּ: פ

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v. 25. סגול באתנח v. 31. זק״ף רבתי

24. *all that went out of the gate.* Cf. on XXIII, 10. Probably the able-bodied men, to the exclusion of the old men and boys who would not be affected by the proposal of inter-marriage.

25. *Dinah's brethren.* These words are added to emphasise that Simeon, Levi and Dinah were children of the same mother, and therefore they felt the more acutely the insult and the desire for revenge.

30. Jacob has been criticised for merely rebuking his sons because their action might cause him personal danger, and not pointing out the heinous crime they had done in taking advantage of the helplessness of men with whom they had made a pact of friendship. Scripture, however, often lets facts speak for themselves, and does not always append the moral or the warning to a tale. Moreover, this chapter is supplemented by Jacob's Blessing in XLIX, 5f. In reference to Simeon and Levi, the dying Patriarch there exclaims: "Simeon and Levi are brethren; weapons of violence are their swords. Cursed be their anger, for it was fierce, and their wrath, for it was cruel."

CHAPTER XXXV

35 1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there : and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother. 2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, and change your garments : 3. and let us arise, and go up to Beth-el ; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 4. And they gave unto Jacob all the strange gods which were in their hand, and the rings which were in their ears ; and Jacob hid them under the terebinth which was by Shechem. 5. And they journeyed : and a great terror was upon the cities that were round about them, and they did not pursue after the sons of Jacob. 6. So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him. 7. And he built there an altar, and called the place El-beth-el : because there God was revealed unto him, when he fled from

4. *rings.* In their ears. They were more than ornaments ; they were also amulets and charms (Targum Jonathan).

terebinth. See on XII, 6.

5. *great terror.* lit., " a terror of God ; " or, a fear inspired by God.

6. *Luz.* See on XXVIII, 19.

7. *El-beth-el.* That is, " the God of Beth-el." Rashi explains, " God who manifested Himself in Bethel."

Cap. XXXV. לה

א וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵית־אֵל וְשֶׁב־שָׁם
וַעֲשֵׂה־שָׁם מִזְבֵּחַ לָאֵל הַנִּרְאָה אֵלֶיךָ בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו
2 אָחִיךָ: וַיֹּאמֶר יַעֲקֹב אֶל־בֵּיתוֹ וְאֶל כָּל־אֲשֶׁר עִמּוֹ הָסִרוּ
אֶת־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ
3 שִׂמְלֹתֵיכֶם: וְנָקוּמָה וְנַעֲלֶה בֵית־אֵל וְאֶעֱשֶׂה־שָּׁם מִזְבֵּחַ
לָאֵל הָעֹנֶה אֹתִי בְּיוֹם צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר
4 הָלָכְתִּי: וַיִּתְּנוּ אֶל־יַעֲקֹב אֵת כָּל־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם
וְאֶת־הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת
ה הָאֵלָה אֲשֶׁר עִם־שְׁכֶם: וַיִּסָּעוּ וַיְהִי חִתַּת אֱלֹהִים עַל־
הֶעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב:
6 וַיָּבֹא יַעֲקֹב לוּזָה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הִוא בֵּית־אֵל הִוא
7 וְכָל־הָעָם אֲשֶׁר־עִמּוֹ: וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם
אֵל בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בִּבְרָחוֹ מִפְּנֵי

קדש v. 7.

Chapter XXXV. The Return to Bethel. Death of Isaac

1. *go up to Bethel.* Shechem is situated 1880 ft. above sea-level, and Bethel 2890 ft. From the former place to the latter is a continuous ascent.

an altar. Alluding to the Patriarch's vow in XXVIII, 22.

2. *the strange gods.* *i.e.* gods worshipped by foreign tribes. According to Rashi, the reference is to the images which were included in the spoil of Shechem. But as we learn from XXXI, 19, that Rachel carried off the "teraphim" of her father; it is likely that the handmaids took with them the idols which they were accustomed to worship.

purify yourselves. By bathing, and abstaining from any act that would render one ceremonially unclean; cf. Exod. XIX, 10ff.

the face of his brother. 8. And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called Allon-bacuth.

9. And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. 10. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;* via 12. and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13. And God went up from him in the place where he spake with him.* vis 14. And Jacob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon. 15. And Jacob called the name of the place where God spake with him, Beth-el. 16. And they journeyed from Beth-el; and there was still some way to come to Ephrath: and Rachel travailed, and she had hard labour. 17. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; for now thou shalt have another son. 18. And it came to pass, as her soul was in de-

Ephrath. A place south of Bethel.

17. *another son.* In addition to Joseph; an expectation which would encourage the travailing mother.

8 אָחִיו: וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־
אֵל תַּחַת הָאַלּוֹן וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת: פ
9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ
י אֹתוֹ: וַיֹּאמֶר־לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד
יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:
11 וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדָּי פְּרֵה וּרְבֵה גּוֹי וּקְהַל גּוֹיִם
ששי 12 יִהְיֶה מִמֶּךָּ וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ: וְאֶת־הָאָרֶץ אֲשֶׁר
נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ אַחֲרֶיךָ אֶתֵּן
(ששי לספ׳) 13 אֶת־הָאָרֶץ: וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ:
14 וַיַּצֵּב יַעֲקֹב מַצֵּבָה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ מַצֶּבֶת אֶבֶן
טו וַיַּסֵּךְ עָלֶיהָ נֶסֶךְ וַיִּצֹק עָלֶיהָ שָׁמֶן: וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
16 הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים בֵּית־אֵל: וַיִּסְעוּ
מִבֵּית אֵל וַיְהִי־עוֹד כִּבְרַת־הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד
17 רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ: וַיְהִי בְהַקְשֹׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר
18 לָהּ הַמְיַלֶּדֶת אַל־תִּירְאִי כִּי־גַם־זֶה לָךְ בֵּן: וַיְהִי בְּצֵאת

8. *Deborah Rebekah's nurse died.* Cf. XXIV, 59. She had accompanied Jacob all this while.

Allon-bacuth. *i.e.* "the oak of weeping."

9. *again.* As God had appeared to him on the outward journey, He once more manifested Himself on the return journey, to renew the promises.

Paddan-aram. See on XXV, 20.

10. God confirms the change of name made by the Angel in the heat of the contest (XXXII, 29).

11. *God Almighty.* Heb. "*El Shaddai.*" For the promise which follows, cf. Isaac's blessing to Jacob in XXVIII, 3.

13. *and God went up from him.* The same phrase in XVII, 22.

14. *poured oil thereon.* Cf. on XXVIII, 18.

16. *some way to come.* *i.e.* a distance of no great length.

parting (for she died), that she called his name Ben-oni: but his father called him Benjamin. 19. And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem). 20. And Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day. 21. And Israel journeyed, and spread his tent beyond the tower of Eder. 22. And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.

Now the sons of Jacob were twelve: 23. the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 24. the sons of Rachel; Joseph and Benjamin: 25. and the sons of Bilhah, Rachel's handmaid; Dan and Naphtali: 26. and the sons of Zilpah, Leah's handmaid; Gad and Asher: these are the sons of Jacob, which were born to him in Paddan-aram. 27. And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham

and Israel heard of it. "Of it," is not represented in the Hebrew. The ancient editors of the Hebrew text, the Massoretes, indicated, "A pause in the middle of a verse." This means that the subject is abruptly dropped, it being too distasteful to continue so revolting a theme. The narrative proceeds at once to give a list of Jacob's sons.

26. *born to him in Paddan-aram.* A generalisation, disregarding the one exception, Benjamin, who was born in Canaan.

27. *Mamre.* See on XIII, 18.

Kiriath-arba. See on XXIII, 2. Since Rebekah is not mentioned here, we may infer that she died before Jacob's return.

נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לוֹ
19 בִּנְיָמִין: וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית
כ לָחֶם: וַיֵּצֶב יַעֲקֹב מַצֵּבָה עַל־קְבֻרָתָהּ הִוא מַצֶּבֶת קְבֶרֶת־
21 רָחֵל עַד־הַיּוֹם: וַיִּסַּע יִשְׂרָאֵל וַיֵּט אָהֳלָה מֵהָלְאָה לְמִגְדַּל־
22 עֵדֶר: וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב
אֶת־בִּלְהָה פִּילֶגֶשׁ אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל ס פ
23 וַיִּהְיוּ בְנֵי־יַעֲקֹב שְׁנֵים עָשָׂר: בְּנֵי לֵאָה בְּכֹר יַעֲקֹב
24 רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וּזְבֻלוּן: בְּנֵי רָחֵל
כה 26 יוֹסֵף וּבִנְיָמִן: וּבְנֵי בִלְהָה שִׁפְחַת רָחֵל דָּן וְנַפְתָּלִי: וּבְנֵי
וְלִזְפָּה שִׁפְחַת לֵאָה גָּד וְאָשֵׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יֻלַּד־
27 לוֹ בְּפַדַּן אֲרָם: וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מַמְרֵא
קִרְיַת הָאַרְבַּע הִוא חֶבְרוֹן אֲשֶׁר־גָּר־שָׁם אַבְרָהָם וְיִצְחָק:

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v. 22 ב׳ טעמים: פסקא באמצע פסוק

18. *Ben-oni.* *i.e.* "the son of my sorrow."

Benjamin. *i.e.* "the son of the right hand." The right hand was regarded as the symbol of strength and the position of honour. Jacob disapproved of the name of ill-omen given to Benjamin by his dying mother.

19. *Rachel died.* Nothing is said of Jacob's grief. Another instance of the marvellous reserve of the Scriptural narrative. His grief for her, on whose behalf he rendered patient service for fourteen years, is indicated by a pathetic reference in XLVIII, 7.

20. *pillar.* The Heb. word מצבה is that which was in later use for "tombstone." Rachel's Tomb is one of the Jewish "Holy Places" in Palestine.

21. *tower of Eder.* The site has not been identified.

22. *Reuben.* The Talmud attempts to explain the verse in such a manner as to remove the gravity of Reuben's offence. But the memory of this repulsive incident lingered in the Patriarch's mind; it influenced the "blessing" which on his death-bed he imparted to his eldest son (XLIX, 4).

and Isaac sojourned. 28. And the days of Isaac were an hundred and fourscore years. 29. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him.

CHAPTER XXXVI

36 1. Now these are the generations of Esau (the same is Edom). 2. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; 3. and Basemath Ishmael's daughter, sister of Nebaioth. 4. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; 5. and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. 6. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. 7. For

Chapter XXXVI. The Generations of Esau

1. *The same is Edom.* Cf. XXV, 30.

2. *Esau took.* More accurately, "had taken." On the names of Esau's wives, see on XXVI, 34.

6. *into a land.* The meaning of the Hebrew is correctly given in the Targum; *viz.*, "unto another land," as distinctive from "the land of Canaan" of which mention had just been made.

away from his brother. lit. "because of his brother." The next verse gives the reason why they had to dwell apart.

28 וַיְהִ֖יוּ יְמֵ֣י יִצְחָ֑ק מְאַ֥ת שָׁנָ֖ה וּשְׁמֹנִ֥ים שָׁנָֽה׃ 29 וַיִּגְוַ֤ע יִצְחָק֙
וַיָּ֣מָת וַיֵּאָ֖סֶף אֶל־עַמָּ֥יו זָקֵ֛ן וְשׂבַ֥ע יָמִ֖ים וַיִּקְבְּר֣וּ אֹת֑וֹ עֵשָׂ֥ו
וְיַעֲקֹ֖ב בָּנָֽיו׃

פ

CAP. XXXVI. לו

לו

2 א וְאֵ֖לֶּה תּוֹלְדֹ֣ת עֵשָׂ֑ו הֽוּא־אֱד֖וֹם׃ עֵשָׂ֗ו לָקַ֤ח אֶת־נָשָׁיו֙ מִבְּנ֣וֹת
כְּנָ֔עַן אֶת־עָדָ֖ה בַּת־אֵילֹ֣ן הַֽחִתִּ֑י וְאֶת־אָהֳלִיבָמָ֥ה בַת־עֲנָ֖ה
3 בַּת־צִבְעֹ֥ן הַֽחִוִּֽי׃ וְאֶת־בָּשְׂמַ֥ת בַּת־יִשְׁמָעֵ֖אל אֲח֥וֹת נְבָיֽוֹת׃
4 וַתֵּ֤לֶד עָדָה֙ לְעֵשָׂ֔ו אֶת־אֱלִיפָ֑ז וּבָשְׂמַ֥ת יָלְדָ֖ה אֶת־רְעוּאֵֽל׃
ה 6 וְאָהֳלִיבָמָ֗ה יָלְדָה֙ אֶת־יעיש וְאֶת־יַעְלָ֔ם וְאֶת־קֹ֖רַח אֵ֣לֶּה
בְּנֵ֣י עֵשָׂ֑ו אֲשֶׁ֥ר יֻלַּד־לוֹ֙ בְּאֶ֣רֶץ כְּנָ֔עַן׃ וַיִּקַּ֣ח עֵשָׂ֗ו אֶת־נָשָׁיו֙
וְאֶת־בָּנָ֣יו וְאֶת־בְּנֹתָ֔יו וְאֵת֙ כָּל־נַפְשׁ֣וֹת בֵּית֔וֹ וְאֶת־מִקְנֵ֖הוּ
וְאֶת־כָּל־בְּהֶמְתּ֑וֹ וְאֵת֙ כָּל־קִנְיָנ֔וֹ אֲשֶׁ֥ר רָכַ֖שׁ בְּאֶ֣רֶץ כְּנָ֑עַן
7 וַיֵּ֣לֶךְ אֶל־אֶ֔רֶץ מִפְּנֵ֖י יַעֲקֹ֥ב אָחִֽיו׃ כִּֽי־הָיָ֥ה רְכוּשָׁ֖ם רָ֣ב

v. 5. ישׁ ק׳

29. *gave up the ghost.* Better, "*expired*" (AJ). As Rashi points out, the Bible does not follow the chronological order here. It is only for the sake of convenience that his death is recorded at this point.

was gathered unto his people. See on xxv, 8.

Esau and Jacob. Similarly Isaac and Ishmael had jointly performed the last rites for Abraham (xxv, 8) Isaac is a less active character than either Abraham or Jacob. "Abraham was an epoch-maker; his life, therefore, was an eventful one. Jacob closes the Patriarchal period, and his life was both rough and eventful. Not so Isaac. He inherits the true belief in God; his is merely the task of loyally transmitting it. No wonder that we hear little of him, and that he repeats some of his father's experiences" (Hoffmann). "Isaac, a patient, meditative man, strong in affection and love, typical of the domestic virtues for which his descendants have throughout the ages been remarkable. He stands as a type of the passive virtues, which have a strength of their own." (The Study Bible).

their substance was too great for them to dwell together ; and the land of their sojournings could not bear them because of their cattle. 8. And Esau dwelt in mount Seir : Esau is Edom. 9. And these are the generations of Esau the father of the Edomites in mount Seir : 10. these are the names of Esau's sons ; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. 11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12. And Timna was concubine to Eliphaz Esau's son ; and she bare to Eliphaz Amalek : these are the sons of Adah Esau's wife. 13. And these are the sons of Reuel ; Nahath, and Zerah, Shammah, and Mizzah : these were the sons of Basemath Esau's wife. 14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife : and she bare to Esau Jeush, and Jalam, and Korah. 15. These are the chiefs of the sons of Esau : the sons of Eliphaz the firstborn of Esau ; chief of Teman, chief of Omar, chief of Zepho, 16. chief of Kenaz, chief of Korah, chief of Gatam, chief of Amalek : these are the chiefs that came of Eliphaz in the land of Edom ; these are the sons of Adah. 17. And these are the sons of Reuel Esau's son ; chief of Nahath, chief of Zerah, chief of Shammah, chief of Mizzah : these are the chiefs that came of Reuel in the land of Edom ; these are the sons of Basemath Esau's wife. 18. And these are the sons of Oholibamah Esau's wife ; chief of Jeush, chief of Jalam, chief of Korah : these are the

מִשְּׁבֶת יַחְדָּו וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לָשֵׂאת אֹתָם
8 מִפְּנֵי מִקְנֵיהֶם: וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם:
9 וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שֵׂעִיר: אֵלֶּה שְׁמוֹת
בְּנֵי־עֵשָׂו אֱלִיפַז בֶּן־עָדָה אֵשֶׁת עֵשָׂו רְעוּאֵל בֶּן־בָּשְׂמַת
11 אֵשֶׁת עֵשָׂו: וַיִּהְיוּ בְּנֵי אֱלִיפַז תֵּימָן אוֹמָר צְפוֹ וְגַעְתָּם
12 וְקְנַז: וְתִמְנָע ׀ הָיְתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן־עֵשָׂו וַתֵּלֶד
13 לֶאֱלִיפַז אֶת־עֲמָלֵק אֵלֶּה בְּנֵי עָדָה אֵשֶׁת עֵשָׂו: וְאֵלֶּה בְּנֵי
רְעוּאֵל נַחַת וָזֶרַח שַׁמָּה וּמִזָּה אֵלֶּה הָיוּ בְּנֵי בָּשְׂמַת אֵשֶׁת
14 עֵשָׂו: וְאֵלֶּה הָיוּ בְּנֵי אָהֳלִיבָמָה בַת־עֲנָה בַּת־צִבְעוֹן אֵשֶׁת
טו עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת־יְעוּשׁ וְאֶת־יַעְלָם וְאֶת־קֹרַח: אֵלֶּה
אַלּוּפֵי בְנֵי־עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אַלּוּף תֵּימָן אַלּוּף
16 אוֹמָר אַלּוּף צְפוֹ אַלּוּף קְנַז: אַלּוּף קֹרַח אַלּוּף גַּעְתָּם
אַלּוּף עֲמָלֵק אֵלֶּה אַלּוּפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי
17 עָדָה: וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן־עֵשָׂו אַלּוּף נַחַת אַלּוּף זֶרַח
אַלּוּף שַׁמָּה אַלּוּף מִזָּה אֵלֶּה אַלּוּפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם

ישש ק׳ v. 14.

7. The same cause induced Abraham to separate from his nephew Lot (XIII, 6).

8. *Seir.* See on XIV, 6.

10. *Eliphaz.* In Rabbinic legend he is the worthiest of Esau's descendants. He was trained to pious living under the eyes of Isaac. The Lord had even endowed him with the spirit of Prophecy, for he was none other than Eliphaz the friend of Job.

12. *Amalek.* Cf. on XIV, 7.

15. *chiefs.* This is the rendering in the RV Margin. The RV Text has "dukes," which in the older sense means leaders in battle.

chiefs that came of Oholibamah the daughter of Anah, Esau's wife. 19. These are the sons of Esau, and these are their chiefs: the same is Edom.* vii

20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, 21. and Dishon and Ezer and Dishan: these are the chiefs that came of the Horites, the children of Seir in the land of Edom. 22. And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. 23. And these are the children of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. 24. And these are the children of Zibeon; Aiah and Anah: this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon his father. 25. And these are the children of Anah; Dishon and Oholibamah the daughter of Anah. 26. And these are the children of Dishon; Hemdan and Eshban and Ithran and Cheran. 27. These are the children of Ezer; Bilhan and Zaavan and Akan. 28. These are the children of Dishan; Uz and Aran. 29. These are the chiefs that came of the Horites; chief of Lotan, chief of Shobal, chief of Zibeon, chief of Anah, 30. chief of Dishon, chief of Ezer, chief of Dishan: these are the chiefs that came of the Horites according to their chiefs in the land of Seir.

31. And these are the kings that reigned in the land of Edom, before there reigned any king

natural that, when recording the eight kings who had reigned in the family of Esau up to his own time, Scripture

18 אֲלָּה בְּנֵי בָשְׂמַת אֵשֶׁת עֵשָׂו: וְאֵלֶּה בְּנֵי אָהֳלִיבָמָה אֵשֶׁת
עֵשָׂו אַלּוּף יְעוּשׁ אַלּוּף יַעְלָם אַלּוּף קֹרַח אֵלֶּה אַלּוּפֵי
19 אָהֳלִיבָמָה בַּת־עֲנָה אֵשֶׁת עֵשָׂו: אֵלֶּה בְּנֵי־עֵשָׂו וְאֵלֶּה
שביעי כ אַלּוּפֵיהֶם הוּא אֱדוֹם: ס אֵלֶּה בְּנֵי־שֵׂעִיר הַחֹרִי
21 יֹשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וַעֲנָה: וְדִישׁוֹן וְאֵצֶר
22 וְדִישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי בְּנֵי שֵׂעִיר בְּאֶרֶץ אֱדוֹם: וַיִּהְיוּ
23 בְנֵי־לוֹטָן חֹרִי וְהֵימָם וַאֲחוֹת לוֹטָן תִּמְנָע: וְאֵלֶּה בְּנֵי
24 שׁוֹבָל עַלְוָן וּמָנַחַת וְעֵיבָל שְׁפוֹ וְאוֹנָם: וְאֵלֶּה בְּנֵי־צִבְעוֹן
וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא אֶת־הַיֵּמִם בַּמִּדְבָּר בְּרָעֹתוֹ
כה אֶת־הַחֲמֹרִים לְצִבְעוֹן אָבִיו: וְאֵלֶּה בְּנֵי־עֲנָה דִּישׁוֹן וְאָהֳלִיבָמָה
26 בַּת־עֲנָה: וְאֵלֶּה בְּנֵי דִישָׁן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וּכְרָן:
27 אֵלֶּה בְּנֵי־אֵצֶר בִּלְהָן וְזַעֲוָן וַעֲקָן: אֵלֶּה בְּנֵי־דִישָׁן עוּץ וַאֲרָן:
28 29 אֵלֶּה אַלּוּפֵי הַחֹרִי אַלּוּף לוֹטָן אַלּוּף שׁוֹבָל אַלּוּף צִבְעוֹן
ל אַלּוּף עֲנָה: אַלּוּף דִּישׁוֹן אַלּוּף אֵצֶר אַלּוּף דִּישָׁן אֵלֶּה
אַלּוּפֵי הַחֹרִי לְאַלּוּפֵיהֶם בְּאֶרֶץ שֵׂעִיר: פ
31 וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ

20. *the inhabitants of the land.* The original settlers before the arrival of Esau's clans. The Horites seem to have been cave-dwellers. Caves abound in Edom.

24. *hot springs.* The Heb. word only occurs here. The older Jewish commentators understood it to mean "mules."

31. This verse raises an obvious difficulty. Ibn Ezra understands the "king" to refer to Moses, the ruler of the Children of Israel. A more satisfactory explanation of the verse is the following. In the last chapter (xxxv, 11) there had been an emphatic promise from God Almighty to Jacob that "kings shall come out of thy loins." The Israelites, no doubt, cherished a constant hope of such a kingdom and such a kingly race. Moses himself (Deut. xxviii, 36) prophesied concerning the king whom the Israelites would set over them; and hence it was not un-

over the children of Israel. 32. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. 33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34. And Jobab died, and Husham of the land of the Temanites reigned in his stead. 35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 36. And Hadad died, and Samlah of Masrekah reigned in his stead. 37. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. 38. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. 39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-za-hab.* m 40. And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: chief of Timnah, chief of Alvah, chief of Jetheth; 41. chief of Oholibamah, chief of Elah, chief of Pinon; 42. chief of Kenaz, chief of Teman, chief of Mibzar; 43. chief of Magdiel; chief of Iram: these be the chiefs of Edom, according to their habitations in the land of their possession. This is Esau the father of the Edomites.

For the Lesson from the Prophets, Hosea XI, 7—XII, 12 (*Sephardim:* The Book of Obadiah), *see* The Haftorahs, p. 486.

32 לִבְנֵי יִשְׂרָאֵל: וַיִּמְלֹךְ בֶּאָדֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירֹו
33 דִּנְהָבָה: וַיָּמָת בֶּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה:
34 וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתֵּימָנִי: וַיָּמָת
לה חֻשָׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדַד בֶּן־בְּדַד הַמַּכֶּה אֶת־מִדְיָן
36 בִּשְׂדֵה מוֹאָב וְשֵׁם עִירֹו עֲוִית: וַיָּמָת הֲדָד וַיִּמְלֹךְ תַּחְתָּיו
37 שַׂמְלָה מִמַּשְׂרֵקָה: וַיָּמָת שַׂמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל
38 מֵרְחֹבוֹת הַנָּהָר: וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן
39 בֶּן־עַכְבּוֹר: וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו
הֲדַר וְשֵׁם עִירֹו פָּעִו וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד
מפטיר מ בַּת מֵי זָהָב: וְאֵלֶּה שְׁמוֹת אַלּוּפֵי עֵשָׂו לְמִשְׁפְּחֹתָם
לִמְקֹמֹתָם בִּשְׁמֹתָם אַלּוּף תִּמְנָע אַלּוּף עַלְוָה אַלּוּף יְתֵת:
41 אַלּוּף אָהֳלִיבָמָה אַלּוּף אֵלָה אַלּוּף פִּינֹן: אַלּוּף קְנַז
42 אַלּוּף תֵּימָן אַלּוּף מִבְצָר: אַלּוּף מַגְדִּיאֵל אַלּוּף עִירָם
43 אֵלֶּה ו אַלּוּפֵי אֱדוֹם לְמוֹשְׁבֹתָם בְּאֶרֶץ אֲחֻזָּתָם הוּא עֵשָׂו
אֲבִי אֱדוֹם:

should go out of its way to reassure the Israelites that their history was not yet complete. The words in the Hebrew are, "before the reigning of a king to the sons of Israel"; and might be rendered "whilst as yet the Children of Israel have no king"; there being nothing in the words expressive of past tense, or indicating that, before they were written, a king had reigned in Israel.

40. *chiefs.* The clan-chiefs (as their title indicates) were not sovereigns of the whole of Edom, but rulers of tribes or provinces. The RV Text calls them "dukes."

35. *Hadad.* The name of the Syrian storm-god, and common in Edomite names.

38. *Baal-hanan.* The same name as Hannibal, *i.e.* "Baal is favourable."

IX. VAYYESHEV

CHAPTER XXXVII

37 1. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. 2. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought the evil report of them unto their father. 3. Now Israel loved

sense of an overruling Divine Providence realising its purpose through the complex interaction of human motives. They are saturated with the moral spirit. Duty, guilt and its punishment, the conflict of conscience with inclination, the triumph of moral and spiritual forces amidst the vicissitudes of human affairs—are the leading themes. And what is pre-eminently true of Genesis, applies to the whole of Bible history. Not by means of abstract formulae is there the message of God and duty brought to the soul of man, but by means of *lives* of human beings who feel and fail, who stumble and sin as we do; yet who in their darkest groping, remain conscious of the one true way—and rise again. Witness the conduct of the brothers of Joseph when they had fully grasped the enormity of their crime. "By the study of what other book," asked the greatest agnostic of the nineteenth century, "could children be so much humanised and made to feel that each figure in the vast procession of history fills, like themselves, but a momentary space in the interval between the Eternities; and earns the blessings or the curses of all time according to its effort to do good and hate evil?"

feeding. Or, "supervising." The picture of Joseph doing the same work as his brothers is out of accord with what is told in the next verse. Ehrlich therefore translates: "Joseph, being seventeen years old, used to supervise—although only a lad—his brethren, *viz.*, the sons of Bilhah and the sons of Zilpah (when they were) with the sheep." Joseph would thus be placed in charge of only the sons of the handmaids.

evil report of them. Probably, their inattention to duty.

Cap. XXXVII. לז

לז פ פ פ ט 9

2 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ אֵלֶּה | תּוֹלְדוֹת
יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו
בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו
3 וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃ וְיִשְׂרָאֵל אָהַב

IX VAYYESHEV

(Chapters XXXVII–XL)

(c) JOSEPH AND HIS BRETHREN

Chapter XXXVII. Joseph's Dreams

1. After a brief enumeration of Esau's descendants, without giving their history, Scripture resumes the account of the fortunes of Jacob and his sons.

2. *the generations.* Joseph alone is mentioned because he is the centre of the narrative which fills the remainder of Genesis, and forms its notable climax.

The stories of Genesis, and especially the story of Joseph, have at all times called forth the admiration of mankind. Dealing with the profoundest thoughts in terms of everyday life, a child can grasp the outline of the story; the profoundest thinkers are continually finding in it fresh depths of unexpected meaning (Ryle). Like summer and the starry skies, like joy and childhood, these stories touch and enthral the human soul with their sublime simplicity, high seriousness and marvellous beauty. And they are absolutely irreplaceable in the moral and religious training of children. The fact that, after having been repeated for three thousand years and longer, these stories still possess an eternal freshness to children of all races and climes, proves that there is in them something of imperishable worth. There is no other literature in the world which offers that something. This is recognised even in educational circles that are far removed not only from the Traditional attitude towards the Bible, but even from the religious outlook. The uniqueness of these stories consists in the fact that there is in them a

Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. 4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. 5. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. 6. And he said unto them, Hear, I pray you, this dream which I have dreamed: 7. for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. 8. And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to

given is proof of the antiquity of the narrative. When it was first written its implications were perfectly intelligible (Kyle).

10. *to his father.* The first dream had no reference to his father. In the second, Jacob was included; and in his boyish enthusiasm Joseph narrates it to him also.

rebuked him. Because his words were deepening the ill-will against him among his brothers.

thy mother. Who was dead.

אֶת־יוֹסֵף מִכֹּל־בָּנָיו כִּי־בֶן־זְקֻנִים הוּא לוֹ וְעָשָׂה לוֹ כְּתֹנֶת
4 פַּסִּים: וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו
ה וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם: וַיַּחֲלֹם יוֹסֵף חֲלוֹם
6 וַיַּגֶּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ: וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־
7 נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי: וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים
אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה
8 תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי: וַיֹּאמְרוּ לוֹ אֶחָיו
הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשֹׁל בָּנוּ וַיּוֹסִפוּ עוֹד
9 שְׂנֹא אֹתוֹ עַל־חֲלֹמֹתָיו וְעַל־דְּבָרָיו: וַיַּחֲלֹם עוֹד חֲלוֹם
אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:
י וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה
הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ

3. *he was the son of his old age.* At this time Benjamin was but an infant, and the father's affections were centred in Joseph. However when the latter was sold, Jacob's whole life was bound up with Benjamin (XLIV, 20).

coat of many colours. This translation is based on the Septuagint, Targum Jonathan and Kimchi. People have often wondered why a trifle like this gaudy garment should have provoked the murderous hatred of all the brethren. We now know from the painted Tombs of the Bene Hassein in Egypt that, in the Patriarchal age, Semitic chiefs wore coats of many colours as insignia of rulership. Joseph had got himself disliked by his brothers for reporting on them; and Jacob, in giving him a coat of many colours, *marked him for the chieftainship of the tribes at his father's death.* Add to this the lad's vanity in telling his dreams, and the rage of the brethren becomes intelligible. This sign of rulership and royalty was still in use in the household of King David, as is seen from II Sam. XIII, 18, though the chronicler must explain this strange fashion in dress. The fact that in the Joseph story no such explanatory gloss is

bow down ourselves to thee to the earth? 11. And his brethren envied him; but his father kept the saying in mind.* ii

12. And his brethren went to feed their father's flock in Shechem. 13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. 14. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. 15. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 16. And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. 17. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 18. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. 19. And they said one to another, Behold, this dreamer cometh. 20. Come now therefore, and let us slay him, and cast him into one of the pits

17. *Dothan.* The name modern Tel-Dothan. It has a rich pasturage.

19. *dreamer.* lit. "master of dreams"; this is only the Heb. idiom for "dreamer."

The brothers speak of him with a bitter derision which bodes ill for him.

20. *pits.* Or, "cisterns," where water was stored; these are still in common use in the East. The opening is narrow,

11 לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה׃ וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־
שני 12 הַדָּבָר׃ וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת־צֹאן אֲבִיהֶם בִּשְׁכֶם׃
13 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלֹוא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה
14 וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי׃ וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה
אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ
טו מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה׃ וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה
16 בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מָה־תְּבַקֵּשׁ׃ וַיֹּאמֶר אֶת־
17 אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּא לִי אֵיפֹה הֵם רֹעִים׃ וַיֹּאמֶר
הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹתָיְנָה וַיֵּלֶךְ
18 יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן׃ וַיִּרְאוּ אֹתוֹ מֵרָחֹק
19 וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ׃ וַיֹּאמְרוּ
כ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא׃ וְעַתָּה ו
לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה

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v. 12. נקוד על את

11. *envied.* The repetition of the dream was a sign to them that it was more than a dream. They envied him his assured greatness. And now that envy was added to hatred, they were in a mental state to do him violence. One of the hardest things to learn is to recognise without envy the superiority of a younger brother.

kept the saying in mind. He noted with satisfaction that his designation of Joseph as the future ruler of the family seemed to have the Divine approval.

12. *in Shechem.* Meaning in the region of Shechem, which was a fertile plain. It would appear hazardous for Jacob's sons to venture thither after what is narrated in Chap. xxxiv. But we are expressly told in xxxv, 5, that God inspired fear in the peoples, which caused Jacob to be unmolested.

14. *Hebron.* The residence of Jacob, xxxv, 27. The city lies low down on the sloping sides of a narrow valley of its mountainous setting.

and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 21. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. 22. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.* iii 23. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; 24. and they took him, and cast him into the pit: and the pit was empty, there was no water in it. 25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? 27. Come, and let us sell him to the Ishmaelites, and let

25. *to eat bread.* While the piercing cries of their doomed brother were still ringing in their ears. Nothing can more forcibly paint the callousness to all human feeling which comes from slavery to hate.

travelling company. Such a caravan would in the clear air of Palestine be seen many miles away. It might take two or three hours before it came up to the brothers. Dothan lay on the trade-route from Gilead, the country east of the Jordan, across the Valley of Jezreel, along the Philistine coast to Egypt.

balm. For which Gilead was proverbially famous.

21 אֲכָלָתְהוּ וְנִרְאֶה מַה־יִּהְיוּ חֲלֹמֹתָיו: וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ
22 מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ: וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־
תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר
וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ
שלישי 23 אֶל־אָבִיו: וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־
24 יוֹסֵף אֶת־כָּתָּנְתּוֹ אֶת־כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו: וַיִּקָּחֻהוּ
כה וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם: וַיֵּשְׁבוּ
לֶאֱכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרַחַת יִשְׁמְעֵאלִים
בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים
26 לְהוֹרִיד מִצְרָיְמָה: וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בֶּצַע כִּי
27 נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ: לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים

so that any one imprisoned in them could not get out unassisted.

and we shall see. The Midrash regards these words as the comment of God upon the brothers' declaration, "let us slay him." The Divine reply is to the effect: We shall see whose counsel will stand, Mine or theirs. The Midrash furthermore states that it was Simeon who first made the fratricidal proposal. This explains Joseph's procedure later in XLII, 24.

21. *shed no blood.* Reuben's first appeal of "No murder" fell on deaf ears (see XLII, 22); he then hopes to outwit them by a stratagem. He appeals to them that at least they need not shed any blood, hoping later to rescue Joseph and bring him back to Jacob, against whom he had grievously so grievously sinned. (Nachmanides, Abarbanel).

23. *stript.* Tore off with violence. What Joseph's words were in connection with this unnatural conduct of his brethren, we only indirectly know from XLII, 21; just as we are left to gather Jacob's feelings at the death of Rachel from the pathetic reference in XLVIII, 7. The reserve of the Scripture narrative in this chapter, as in XXII, represents the acme of literary art (Steinthal).

24. *no water in it.* But it did contain serpents and scorpions (Rashi).

not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. 28. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. 29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31. And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; 32. and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. 33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. 34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. 35. And all his sons and all his daughters rose up to comfort him; but he refused

32. *they sent.* Through others; *i.e.* they arranged that people should bring the coat to Jacob (Rashbam).

they said. Those who brought the coat.

33. The lit. translation of the Heb. is: "My son's coat! a wild beast hath eaten him! torn, torn is Joseph!"—a reproduction of the father's anguish that is as natural as nature.

34. *rent his garments.* The traditional mourning rite on the loss of a near relative, *Keriah.*

many days. A long time; two and twenty years.

35. *daughters.* Includes granddaughters and daughters-in-law, as "sons" may include grandsons.

וְנִדְּנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו׃
28 וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף
מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף
29 וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרָיְמָה׃ וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה
אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו׃ וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמֶר
31 הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אָנִי־בָא׃ וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף
32 וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בַּדָּם׃ וַיְשַׁלְּחוּ
אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ
33 הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא׃ וַיַּכִּרָהּ וַיֹּאמֶר
34 כְּתֹנֶת בְּנִי חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף׃ וַיִּקְרַע
יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בְּמָתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים
לה רַבִּים׃ וַיָּקֻמוּ כָל־בָּנָיו וְכָל־בְּנֹתָיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם

27. *hearkened unto him.* The horror of their contemplated murder by starvation dawns upon them; they agree to a less violent scheme. Reuben keeps his counsel.

28. *Midianites.* In the meantime, while the brethren were at the meal, some Midianite merchants, casually passing by and hearing human cries from the pit near the roadside, carry off Joseph and sell him to the caravan going to Egypt. The brothers did not thus actually sell Joseph. He was "stolen away," as he himself says in XL, 15 (Rashbam, Luzzatto).

29. Reuben who, it seems, did not participate in the meal, v. 25, had intended to remove Joseph from the pit and bring him back to his father. He finds the pit empty and no trace of Joseph. Some wild beast, he thinks, has carried him off.

30. *whither shall I go?* As the first-born, the father would hold him morally responsible. "Whither shall I flee from my father's woe" (Rashi).

31. *they took.* The brothers, however, were not displeased to be rid of Joseph.

to be comforted ; and he said, For I will go down to the grave to my son mourning. And his father wept for him. 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.* iv

CHAPTER XXXVIII

38 1. And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 2. And Judah saw there a daughter of a certain Canaanite whose name was Shua ; and he took her, and went in unto her. 3. And she conceived, and bare a son ; and he called his name Er. 4. And she conceived again, and bare a son ; and she called his name Onan. 5. And she yet again bare a son, and called his name Shelah : and he was at Chezib, when she bare him. 6. And Judah took a wife for Er his firstborn, and her name was Tamar. 7. And Er, Judah's firstborn,

1. *at that time.* An indefinite phrase used sometimes of events which occurred several years earlier or later. In this instance, the marriage took place prior to the sale of Joseph (Ibn Ezra).

went down. From the rocky hills around Hebron to Adullam, in the Lowland, 17 miles S.W. of Jerusalem.

2. *Canaanite.* Following Esau's evil example, (cf. XXVI, 34f), and reaping an abundant harvest of sin and shame. Many commentators, however, take the word in the sense used in Zech. XIV, 21, and translate " merchant " (Targum, Rashi, Mendelssohn).

6. *Judah took.* Such was the custom for the parent to select the son's bride.

Tamar. lit. " a date palm." The name occurs later in the family of David.

וַיֹּאמֶר כִּי־אֵרֵד אֶל־בְּנִי אָבֵל שְׁאֹלָה וַיִּבְךְּ אֹתוֹ אָבִיו׃
36 וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה
שַׂר הַטַּבָּחִים׃ ס רביעי

CAP. XXXVIII. לח

א וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד־אִישׁ
2 עֲדֻלָּמִי וּשְׁמוֹ חִירָה׃ וַיַּרְא־שָׁם יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי
3 וּשְׁמוֹ שׁוּעַ וַיִּקָּחֶהָ וַיָּבֹא אֵלֶיהָ׃ וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא
4 אֶת־שְׁמוֹ עֵר׃ וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן׃
ה וַתֹּסֶף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה בְכְזִיב
6 בְּלִדְתָּהּ אֹתוֹ׃ וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ
7 תָּמָר׃ וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיְמִתֵהוּ

grave. Heb. "*Sheol,*" the name of the abode of the dead. Jacob's words mean either that he will mourn his son all his life, or that even in the grave he will continue to mourn him.

36. *into Egypt.* Through the Ishmaelite caravan.

Potiphar. The name means, "The gift of Ra," the sun-god.

officer. The Heb. word came to have the general significance of "court official."

Pharaoh. The *title* of the Egyptian Sovereign.

captain of the guard. "Chief of the executioners" is the alternative rendering in the RV Margin.

CHAPTER XXXVIII. JUDAH AND TAMAR

In the history of Jacob's family the two central persons are Judah and Joseph. The former became the leader of his brethren and the ancestor of David; the latter, from his noble character and personal influence in the future destinies of Jacob's children, is regarded as next in importance. Before recounting Joseph's fortunes in Egypt, Scripture records the following incident in the life of Judah, so as to draw a contrast between his conduct and that of Joseph in the hour of temptation.

was wicked in the sight of the Lord ; and the Lord slew him. 8. And Judah said unto Onan, Go in unto thy brother's wife, and perform the duty of an husband's brother unto her, and raise up seed to thy brother. 9. And Onan knew that the seed should not be his ; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother. 10. And the thing which he did was evil in the sight of the Lord : and he slew him also. 11. Then said Judah to Tamar his daughter in law, Remain a widow in thy father's house, till Shelah my son be grown up : for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house. 12. And in process of time Shua's daughter, the wife of Judah, died ; and Judah was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite. 13. And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah to shear his sheep. 14. And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah ; for she saw that Shelah was grown up, and she was not given unto him to wife. 15. When Judah saw her, he thought her to be an harlot ; for she had

In pre-Mosaic times, it seems, every member of the late husband's family was under that obligation.

15. *harlot*. In v. 21 she is described as a *kedeshah* ; that is, a woman dedicated to impure heathen worship.

8 יְהוָה: וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל־אֵשֶׁת אָחִיךָ וְיַבֵּם
9 אֹתָהּ וְהָקֵם זֶרַע לְאָחִיךָ: וַיֵּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה
הַזָּרַע וְהָיָה אִם־בָּא אֶל־אֵשֶׁת אָחִיו וְשִׁחֵת אַרְצָה לְבִלְתִּי
י נְתָן־זֶרַע לְאָחִיו: וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמֶת גַּם־
11 אֹתוֹ: וַיֹּאמֶר יְהוּדָה לְתָמָר כַּלָּתוֹ שְׁבִי אַלְמָנָה בֵּית־
אָבִיךְ עַד־יִגְדַּל שֵׁלָה בְנִי כִּי אָמַר פֶּן־יָמוּת גַּם־הוּא
12 כְּאֶחָיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב בֵּית אָבִיהָ: וַיִּרְבּוּ הַיָּמִים וַתָּמָת
בַּת־שׁוּעַ אֵשֶׁת־יְהוּדָה וַיִּנָּחֶם יְהוּדָה וַיַּעַל עַל־גֹּזְזֵי צֹאנוֹ
13 הוּא וְחִירָה רֵעֵהוּ הָעֲדֻלָּמִי תִּמְנָתָה: וַיֻּגַּד לְתָמָר לֵאמֹר
14 הִנֵּה חָמִיךְ עֹלֶה תִמְנָתָה לָגֹז צֹאנוֹ: וַתָּסַר בִּגְדֵי אַלְמְנוּתָהּ
מֵעָלֶיהָ וַתְּכַס בַּצָּעִיף וַתִּתְעַלָּף וַתֵּשֶׁב בְּפֶתַח עֵינַיִם אֲשֶׁר
עַל־דֶּרֶךְ תִּמְנָתָה כִּי רָאַתָה כִּי־גָדַל שֵׁלָה וְהוּא לֹא־נִתְּנָה
טו לוֹ לְאִשָּׁה: וַיִּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְּתָה

7. *slew him.* lit. "caused him to die."

8. *perform the duty of a husband's brother.* This refers to the custom of the levirate marriage by which a surviving brother-in-law (in Latin, *levir*) marries the childless widow, see Deut. xxv, 5 and cf. Ruth iv, 5f. The eldest son of such marriage inherited the name and property of the deceased.

9. *would not be his.* *i.e.* would not bear his name.

11. *daughter-in-law.* Tamar. The childless widow went back to her father's house. Judah believed that the deaths of Er and Onan were due to Tamar. He, therefore, fears to have Shelah perform the levirate duty.

12. *Shuah's daughter.* Her own name is not known. Some time after the death, Judah found it becoming to attend the Canaanite festivities in connection with the sheep-shearing.

Timnah. A few miles S. of Hebron.

14. *garments of her widowhood.* To prevent detection by Judah. She resorts to a disguise and stratagem that must have appeared quite honourable in her Canaanite eyes. She assumes the veil of a votary of Astarte. Her intention was to force Judah himself perform the levirate duty.

covered her face. 16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: for he knew not that she was his daughter in law. And she said, What wilt thou give me, that thou mayest come in unto me? 17. And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18. And he said, What pledge shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thine hand. And he gave them to her, and came in unto her, and she conceived by him. 19. And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood. 20. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. 21. Then he asked the men of her place, saying, Where is the harlot, that was at Enaim by the way side? And they said, There hath been no harlot here. 22. And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no harlot here. 23. And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast not found her. 24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and moreover, behold, she is with child by whoredom.

sent this kid. He feels he could do no more.

16 פְּנֵיהָ: וַיֵּט אֵלֶיהָ אֶל־הַדֶּרֶךְ וַיֹּאמֶר הֲבָה־נָּא אָבוֹא אֵלַיִךְ
כִּי לֹא יָדַע כִּי כַלָּתוֹ הִוא וַתֹּאמֶר מַה־תִּתֶּן־לִי כִּי תָבוֹא
17 אֵלָי: וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עִזִּים מִן־הַצֹּאן וַתֹּאמֶר
18 אִם־תִּתֵּן עֵרָבוֹן עַד שָׁלְחֵךְ: וַיֹּאמֶר מָה הָעֵרָבוֹן אֲשֶׁר
אֶתֶּן־לָךְ וַתֹּאמֶר חָתֻמְךָ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר בְּיָדֶךָ וַיִּתֶּן־
19 לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ: וַתָּקָם וַתֵּלֶךְ וַתָּסַר צְעִיפָהּ
כ מֵעָלֶיהָ וַתִּלְבַּשׁ בִּגְדֵי אַלְמְנוּתָהּ: וַיִּשְׁלַח יְהוּדָה אֶת־גְּדִי
הָעִזִּים בְּיַד רֵעֵהוּ הֶעֲדֻלָמִי לָקַחַת הָעֵרָבוֹן מִיַּד הָאִשָּׁה
21 וְלֹא מְצָאָהּ: וַיִּשְׁאַל אֶת־אַנְשֵׁי מְקֹמָהּ לֵאמֹר אַיֵּה הַקְּדֵשָׁה
הִוא בָּעֵינַיִם עַל־הַדָּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בָזֶה קְדֵשָׁה:
22 וַיָּשָׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מְצָאתִיהָ וְגַם אַנְשֵׁי הַמָּקוֹם
23 אָמְרוּ לֹא־הָיְתָה בָזֶה קְדֵשָׁה: וַיֹּאמֶר יְהוּדָה תִּקַּח־לָהּ
פֶּן נִהְיֶה לָבוּז הִנֵּה שָׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה לֹא מְצָאתָהּ:
24 וַיְהִי ו כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר
כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ

This repulsive custom was common in ancient Phoenicia and Babylonia and survives in many forms of Hindu worship. No *kedeshah* was permitted in Israel, see Deut. XXIII, 17.

16. *and he turned unto her.* He left his path to go to her (Rashi).

go to. "Come" (AJ).

18. Tamar thus secured a pledge which rendered the identification of the owner absolutely certain. Signet, cord and staff were the insignia of a sheikh in Canaan, as of a man of rank among the Babylonians and Egyptians.

cord. Used to suspend the seal.

23. *let her take it.* Let her keep the pledges, lest, if they search further, he be exposed to shame. Even before מתן תורה, the revelation of a higher ideal of personal conduct at Sinai and the promulgation of the Holiness code (Lev. XIX), some moral turpitude attached to such conduct.

And Judah said, Bring her forth, and let her be burnt. 25. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and the cords, and the staff. 26. And Judah acknowledged them, and said, She is more righteous than I; forasmuch as I gave her not to Shelah my son. And he knew her again no more. 27. And it came to pass in the time of her travail, that, behold, twins were in her womb. 28. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? therefore his name was called Perez. 30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.* v

CHAPTER XXXIX

39 1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

1. *was brought down.* Better, "*had been brought down.*"
an Egyptian. The story of Joseph took place during the reign of the Hyksos kings, the Bedouin conquerors of Egypt. Exceptionally, "an Egyptian" was entrusted with a high Government post.

כה וְתִשָּׂרֵף׃ הִוא מוּצֵאת וְהִיא שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר
לְאִישׁ אֲשֶׁר־אֵלֶּה לּוֹ אָנֹכִי הָרָה וַתֹּאמֶר הַכֶּר־נָא לְמִי
26 הַחֹתָמֶת וְהַפְּתִילִים וְהַמַּטֶּה הָאֵלֶּה׃ וַיַּכֶּר יְהוּדָה וַיֹּאמֶר
צָדְקָה מִמֶּנִּי כִּי־עַל־כֵּן לֹא־נְתַתִּיהָ לְשֵׁלָה בְנִי וְלֹא־יָסַף
27 עוֹד לְדַעְתָּהּ׃ וַיְהִי בְּעֵת לִדְתָּהּ וְהִנֵּה תְאוֹמִים בְּבִטְנָהּ׃
28 וַיְהִי בְלִדְתָּהּ וַיִּתֶּן יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל־יָדוֹ
29 שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה׃ וַיְהִי כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא
אָחִיו וַתֹּאמֶר מַה־פָּרַצְתָּ עָלֶיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ׃
חמישי ל וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח׃ ס

לט Cap. XXXIX. לט

א וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר
הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ

24. *let her be burnt.* Judah, as head of the family, has power of life and death; cf. xxxi, 32. Tamar was the betrothed of Shelah, and betrothal was considered to be as binding as marriage.

25. *to the man.* Tamar acts nobly in withholding the name of the betrayer. Judah also shows his better side by confessing his sin. The Rabbis dwell on this act of contrition.

26. Scripture does not hide the sins of its heroes and heroines.

28. *a scarlet thread.* To secure his right as the first-born.

29. *Perez.* That is, "a breach."

Chapter XXXIX. Potiphar's Wife

The story of Joseph is resumed in this chapter. Amid the new and trying circumstances of his new existence, Joseph's innate nobility of character is revealed. He wins the confidence of his master and emerges unscathed from insidious temptation.

2. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. 4. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. 5. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. 6. And he left all that he had in Joseph's hand; and with him he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well favoured.* vi 7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8. But he refused, and said unto his master's wife, Behold, my master knoweth not with me what is in the house, and he hath put all that he hath into my hand; 9. he is not greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 10. And it came to pass, as she spake to Joseph day by day,

master's confidence, neither would he sin against God. As a God-fearing man, he knows that the thing is wrong in the sight of God; and that is enough for him. Potiphar might never know of the sin, but God would know.

2 שָׁמָה: וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית
3 אֲדֹנָיו הַמִּצְרִי: וַיַּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־
4 הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ: וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו
וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדֵהוּ עַל־בֵּיתוֹ וְכָל־יֶשׁ־לוֹ נָתַן בְּיָדוֹ:
ה וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ וַיְבָרֶךְ
יְהוָה אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה
6 בְּכָל־אֲשֶׁר יֶשׁ־לוֹ בַּבַּיִת וּבַשָּׂדֶה: וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד
יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא
ששי 7 אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה: וַיְהִי אַחַר
הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף
8 וַתֹּאמֶר שִׁכְבָה עִמִּי: וַיְמָאֵן וַיֹּאמֶר אֶל־אֵשֶׁת אֲדֹנָיו הֵן
אֲדֹנַי לֹא־יָדַע אִתִּי מַה־בַּבָּיִת וְכֹל אֲשֶׁר־יֶשׁ־לוֹ נָתַן בְּיָדִי:
9 אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׂךְ מִמֶּנִּי מְאוּמָה
כִּי אִם־אוֹתָךְ בַּאֲשֶׁר אַתְּ־אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה
י הַזֹּאת וְחָטָאתִי לֵאלֹהִים: וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם ו יוֹם

2. *prosperous man.* All that he did prospered.

4. *ministered unto him.* As his personal attendant. Then he is advanced to the position of overseer, or controller of the household and estate generally.

6. *with him, he knew not aught.* *i.e.* having him, he troubled himself about nothing, and left all his affairs to the care of Joseph, except his food. This could not be left to a non-Egyptian ; see XLIII, 32.

comely. Like his mother Rachel (Ibn Ezra).

well-favoured. Better, "*beautiful of appearance.*"

7. *after these things.* *i.e.* after the twofold advancement of Joseph, when he was no longer a slave, but had become overseer and trusted confidant, his master's wife makes advances to him. The immorality of the ancient Egyptians, both men and women, was notorious.

8. *with me.* "Having me" (AJ).

9. *and sin against God.* Joseph would not betray his

that he hearkened not unto her, to lie by her, or to be with her. 11. And it came to pass about this time, that he went into the house to do his work ; and there was none of the men of the house there within. 12. And she caught him by his garment, saying, Lie with me : and he left his garment in her hand, and fled, and got him out. 13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14. that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us ; he came in unto me to lie with me, and I cried with a loud voice : 15. and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. 16. And she laid up his garment by her, until his master came home. 17. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me : 18. and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. 19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me ; that his wrath was kindled. 20. And Joseph's master took him, and put him into the prison,

20. *the prison.* The Heb. word occurs only here, and seems to be Egyptian. The Midrash explains that Potiphar had doubt some as to the truth of the accusation against Joseph ; otherwise he would have put him to death, instead of putting

11 וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ: וַיְהִי כְּהַיּוֹם
הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי
12 הַבַּיִת שָׁם בַּבָּיִת: וַתִּתְפְּשֵׂהוּ בִּבגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי
13 וַיַּעֲזֹב בִּגְדוֹ בְּיָדָהּ וַיָּנָס וַיֵּצֵא הַחוּצָה: וַיְהִי כִּרְאוֹתָהּ
14 כִּי־עָזַב בִּגְדוֹ בְּיָדָהּ וַיָּנָס הַחוּצָה: וַתִּקְרָא לְאַנְשֵׁי בֵיתָהּ
וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק
טו בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְקוֹל גָּדוֹל: וַיְהִי כְּשָׁמְעוֹ
כִּי־הֲרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס וַיֵּצֵא
16 הַחוּצָה: וַתַּנַּח בִּגְדוֹ אֶצְלָהּ עַד־בֹּוא אֲדֹנָיו אֶל־בֵּיתוֹ:
17 וַתְּדַבֵּר אֵלָיו כַּדִּבְרִים הָאֵלֶּה לֵאמֹר בָּא אֵלַי הָעֶבֶד
18 הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָנוּ לְצַחֵק בִּי: וַיְהִי כַּהֲרִימִי קוֹלִי
19 וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס הַחוּצָה: וַיְהִי כִּשְׁמֹעַ
אֲדֹנָיו אֶת־דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים
כ הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ וַיִּחַר אַפּוֹ: וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ

11. *about this time.* On a certain day.

12. *and fled.* Some sins can only be avoided by flight. Ecclesiasticus xxi, 2. "Flee from sin, as from the face of a serpent; for if thou come too near it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men." The Rabbis say, "At the moment of temptation, his father's image appeared to him and gave him strength to resist."

14. *she called.* Filled with vindictive malice because of thwarted desire, she calls aloud to the men of the house, who would be envious of their master's favour towards Joseph.

an Hebrew. She appeals to Egyptian racial prejudice. The admission of this Asiatic alien into her home is an insult to her and to every race-pure Egyptian!

to mock us. To attempt the greatest outrage against us.

16. *laid up.* *i.e.* put by.

his garment. As evidence to convict Joseph, and convince Potiphar of her own innocence.

the place where the king's prisoners were bound : and he was there in the prison. 21. But the Lord was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. 22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it. 23. The keeper of the prison looked not to any thing that was under his hand, because the Lord was with him ; and that which he did, the Lord made it to prosper.* vii

CHAPTER XL

40 1. And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. 2. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. 3. And he put them in ward in the house of the captain of the guard, into

Chapter XL. Joseph and the Prisoners

Joseph interprets the dreams of Pharaoh's two officers. The scene faithfully reflects Egyptian conditions in the age of Joseph.

1. *after these things.* Recounted in the preceding chapter.

2. *the butler . . . the baker.* The Egyptian court had a " scribe of the sideboard " and a " superintendent of the bakehouse " (Erman). These officers had to taste the food for the king before the royal meal began. The word for butler may also be rendered, " cup-bearer."

3. *in ward.* In confinement, pending their trial.

captain of the guard. i.e. Potiphar. In the prison, the keeper was in charge and was responsible to Potiphar.

וַיִּתְּנֵהוּ אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר־אסורי אֲסוּרֵי הַמֶּלֶךְ אֲסוּרִים
21 וַיְהִי־שָׁם בְּבֵית הַסֹּהַר: וַיְהִי יְהוָה אֶת־יוֹסֵף וַיֵּט אֵלָיו
22 חֶסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר בֵּית־הַסֹּהַר: וַיִּתֵּן שַׂר בֵּית־
הַסֹּהַר בְּיַד־יוֹסֵף אֵת כָּל־הָאֲסִירִם אֲשֶׁר בְּבֵית הַסֹּהַר
23 וְאֵת כָּל־אֲשֶׁר עשים שָׁם הוּא הָיָה עֹשֶׂה: אֵין | שַׂר בֵּית־
הַסֹּהַר רֹאֶה אֶת־כָּל־מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה אִתּוֹ
וַאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ: פ שביעי

Cap. XL. מ

א וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם
2 וְהָאֹפֶה לַאדניהם לַאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרָיִם: וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי
3 סָרִיסָיו עַל שַׂר הַמַּשְׁקִים וְעַל שַׂר הָאֹפִים: וַיִּתֵּן אֹתָם
בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר

v. 20. אסרי ק׳

him to prison. To this episode in Joseph's life, there is an interesting parallel in the Egyptian "Tale of the two Brothers." In the Tale, the wicked wife is slain by her husband.

21. *but the Lord was with Joseph.* In the prison, giving him comfort and strength to endure the suffering and the shame. He wins the confidence of the keeper, as he did of his master. The light of a superior mind and soul cannot be hidden even in a prison.

22. *committed to Joseph's hand.* *i.e.* he is made superintendent of the other prisoners.

he was the doer of it. All was done at the suggestion of Joseph.

23. *looked not to anything.* Just as Potiphar had done. Joseph enjoyed full confidence. The Psalmist sings (Ps. cv, 17–19):

"Joseph was sold for a servant;
His feet they hurt with fetters;
His person was laid in iron;
Until the time that His word came to pass,
The word of the Lord tested him."

the prison, the place where Joseph was bound. 4. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. 5. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. 6. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. 7. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly to-day? 8, And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you. 9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10. and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11. and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12. And Joseph said unto him, This is the interpretation of it: the three branches are three days; 13. within yet three days shall Pharaoh lift up thine head,

13. *lift up thine head.* In honour, by restoring thee to thy post.

4 יוֹסֵף אָסוּר שָׁם׃ וַיִּפְקֹד שַׂר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם
ה וַיְשָׁרְתֵם וַיִּהְיוּ יָמִים בְּמִשְׁמָר׃ וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם
אִישׁ חֲלֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמַּשְׁקֶה
וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲסוּרִים בְּבֵית הַסֹּהַר׃
6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בַּבֹּקֶר וַיַּרְא אֹתָם וְהִנָּם זֹעֲפִים׃
7 וַיִּשְׁאַל אֶת־סְרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו
8 לֵאמֹר מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו חֲלוֹם
חָלַמְנוּ וּפֹתֵר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
9 פִּתְרֹנִים סַפְּרוּ־נָא לִי׃ וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ
י לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי׃ וּבַגֶּפֶן שְׁלֹשָׁה
שָׂרִגִים וְהִוא כְּפָרְחָת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ
11 עֲנָבִים׃ וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׂחַט
אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה׃
12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַשָּׂרִגִים שְׁלֹשֶׁת יָמִים
13 הֵם׃ בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וְהֵשִׁיבְךָ

4. Potiphar appoints Joseph to be with the imprisoned officers. He is not appointed over them, but he is deputed to be their attendant—a mark of courtesy on the part of Potiphar to his unfortunate colleagues.

5. *a season.* lit. " days " ; implying a considerable time.
according to the interpretation. As the future verified.

8. *none that can interpret it.* They had in vain consulted others in the prison as to the possible meaning of their dreams. The interpreter was a professional man of importance in Egypt and Babylon, belonging to the class of soothsayers, magicians and " wise men."
do not interpretations belong to God. " Man cannot by his own wisdom interpret dreams. God alone can reveal their true meaning. Pray tell me the dream, perhaps He will favour me with wisdom to explain its import " (Chizkuni).

and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. 14. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15. for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. 16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: 17. and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. 18. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; 19. within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.* m 20. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the

circumstance was the birds darting down upon the food, he being powerless to drive them away.

19. The decapitated corpse of malefactors was allowed to hang exposed to the public view, and to become the prey of the birds. In Israel, this barbarous custom was prohibited (Deut. xxi, 23).

20. *Pharaoh's birthday.* On that day he reviewed the prisoners or considered their petitions.

עַל־כַּנֶּךָ וְנָתַתָּ כּוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר
14 הָיִיתָ מַשְׁקֵהוּ: כִּי אִם־זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר יִיטַב לָךְ
וְעָשִׂיתָ־נָּא עִמָּדִי חֶסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה וְהוֹצֵאתַנִי
טו מִן־הַבַּיִת הַזֶּה: כִּי־גֻנֹּב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה
16 לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בַּבּוֹר: וַיַּרְא שַׂר־הָאֹפִים
כִּי־טוֹב פָּתָר וַיֹּאמֶר אֶל־יוֹסֵף אַף־אֲנִי בַּחֲלוֹמִי וְהִנֵּה
17 שְׁלֹשָׁה סַלֵּי חֹרִי עַל־רֹאשִׁי: וּבַסַּל הָעֶלְיוֹן מִכֹּל מַאֲכַל
פַּרְעֹה מַעֲשֵׂה אֹפֶה וְהָעוֹף אֹכֵל אֹתָם מִן־הַסַּל מֵעַל
18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַסַּלִּים
19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ו שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־
רֹאשְׁךָ מֵעָלֶיךָ וְתָלָה אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף אֶת־
מפטיר כ בְּשָׂרְךָ מֵעָלֶיךָ: וַיְהִי ו בַּיּוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת אֶת־
פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ ו שַׂר
21 הַמַּשְׁקִים וְאֶת־רֹאשׁ שַׂר הָאֹפִים בְּתוֹךְ עֲבָדָיו: וַיָּשֶׁב

מלרע v. 15.

14. *have me in thy remembrance.* All he asks is that the chief butler should not forget him, but try to secure his freedom.

15. *stolen away.* See XXXVII, 28, implying that he was not a slave by birth.

land of the Hebrews. The land where Jacob was dwelling. Some identify the word "Hebrews" in this verse with the *Habiri*, the invaders of Palestine in the 14th pre-Christian century, who are mentioned in the Tell-el-Amarna tablets.

16. *that the interpretation was good.* *i.e.* favourable. This encourages him to relate his dream.

baskets of white bread. For the king (cf. Neh. v, 18); or, "baskets of open wicker-work," enabling the birds to peck at the contents (Rashbam).

17. *bakements.* Confectionery.

and the birds. The butler dreamed that he actually performed the duties of his office, whereas the baker only sought to do so, but was prevented. The further ominous

chief baker among his servants. 21. And he restored the chief butler unto his butlership again ; and he gave the cup into Pharaoh's hand : 22. but he hanged the chief baker : as Joseph had interpreted to them. 23. Yet did not the chief butler remember Joseph, but forgat him.

X. MIKKETZ

CHAPTER XLI

41 1. And it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river. 2. And, behold, there came up out of the river seven kine, well favoured and fatfleshed ; and they fed in the reed-grass. 3. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed ; and stood by the other kine upon the brink of the river. 4. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5. And he slept and dreamed a second time : and, behold, seven ears of corn came up upon one stalk, rank and good. 6. And, behold, seven ears, thin and blasted with the east wind, sprung up after

X. MIKKETZ

(CHAPTERS XLI–XLIV, 17)

CHAPTER XLI. JOSEPH AND PHARAOH

1. *two full years.* After the events recounted in the previous chapter.

river. Heb. *yeor*, that is, the Nile. The Hebrew word reproduces the Egyptian.

אֶת־שַׂר הַמַּשְׁקִים עַל־מַשְׁקֵהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה׃
22 23 וְאֶת שַׂר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף׃ וְלֹא־זָכַר
שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃

CAP. XLI. מא

מא פ פ פ י 10

א וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־
ב הַיְאֹר׃ וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה־
3 וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃ וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת
עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר
4 וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׂפַת הַיְאֹר׃ וַתֹּאכַלְנָה הַפָּרוֹת
רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת
ה הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃ וַיִּישָׁן* וַיַּחֲלֹם שֵׁנִית
וְהִנֵּה ו שֶׁבַע שִׁבֳּלִים עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת וְטֹבוֹת׃

ה. 5 קמץ בזא

23. *not . . . remember Joseph.* On that day.
but forgat him. Afterwards (Rashi). As Joseph had put his trust in the butler, God caused him to wait two years for his freedom (Midrash). The chief butler's forgetfulness, in the enjoyment of his own good fortune, is sadly natural. Nothing alas is more common than ingratitude. Man forgets; but God does not forget his own. And when the night is darkest, the dawn is near.

For the Lesson from the Prophets, Amos II, 6—III, 8, *see* The Haftorahs, p. 498.

them. 7. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 8. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. 9. Then spake the chief butler unto Pharaoh, saying, I will make mention of my faults this day: 10. Pharaoh was wrath with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: 11. and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13. And it came to pass, as he interpreted to us, so it was; I was restored unto mine office, and he was hanged. 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.*ii a 15. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest

12. *to each man according to his dream.* The dream was appropriate to each one, and the interpretation was equally appropriate.

6 וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶן:
7 וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַבְּרִיאוֹת
8 וְהַמְלֵאוֹת וַיִּיקַץ פַּרְעֹה וְהִנֵּה חֲלוֹם: וַיְהִי בַבֹּקֶר וַתִּפָּעֶם
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטֻמֵּי מִצְרַיִם וְאֶת־כָּל־
חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת־חֲלֹמוֹ וְאֵין־פּוֹתֵר אוֹתָם
9 לְפַרְעֹה: וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת־פַּרְעֹה לֵאמֹר אֶת־
י חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם: פַּרְעֹה קָצַף עַל־עֲבָדָיו וַיִּתֵּן אֹתִי
בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֹתִי וְאֶת שַׂר הָאֹפִים:
11 וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן
12 חֲלֹמוֹ חָלָמְנוּ: וְשָׁם אִתָּנוּ נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַּבָּחִים
וַנְּסַפֶּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פָּתָר:
13 וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הֵשִׁיב עַל־כַּנִּי וְאֹתוֹ
14 תָּלָה: וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיצֻהוּ מִן־הַבּוֹר
שני טו וַיְגַלַּח וַיְחַלֵּף שִׂמְלֹתָיו וַיָּבֹא אֶל־פַּרְעֹה: וַיֹּאמֶר פַּרְעֹה
אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי

2. *reed-grass.* Heb. *achu*, another Egyptian loan-word. The Nile-grass is meant here.

5. *rank.* Heb. "fat," *i.e.* rich.

6. *east wind.* The dreaded sirocco coming from Arabia. It lasts at times fifty days and destroys the vegetation.

8. *his spirit was troubled.* The double dream convinced him of its significance. The Heb. verb for "was troubled" suggests the violent beating of the heart in excitement or trouble.

magicians. Or, "sacred scribes"; Heb. *chartumim*—probably an Egyptian word.

none that could interpret. The complete failure of heathen magic is here contrasted with the perfect wisdom of the God-inspired Hebrew slave; cf. Exod. VII–IX, 2, and Daniel II and V.

9. *I will make mention of my faults.* Not only his offence against the king, but also his sin against Joseph in forgetting him.

a dream thou canst interpret it. 16. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.* ii s 17. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: 18. and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in the reed-grass: 19. and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20. and the lean and ill favoured kine did eat up the first seven fat kine: 21. and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. 22. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: 23. and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: 24. and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me. 25. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. 26. The seven good kine are seven years; and the seven good years are seven years: the dream is one. 27. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. 28. That is the thing which I

16 עָלָי לֵאמֹר תִּשְׁמַע חֲלוֹם לְפִתֹר אֹתוֹ: וַיַּעַן יוֹסֵף אֶת־
(שני לספ׳) פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:
17 וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמִי הִנְנִי עֹמֵד עַל־שְׂפַת הַיְאֹר:
18 וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר וִיפֹת
19 תֹּאַר וַתִּרְעֶינָה בָּאָחוּ: וְהִנֵּה שֶׁבַע־פָּרוֹת אֲחֵרוֹת עֹלוֹת
אַחֲרֵיהֶן דַּלוֹת וְרָעוֹת תֹּאַר מְאֹד וְרַקּוֹת בָּשָׂר לֹא־רָאִיתִי
כ כָהֵנָּה בְּכָל־אֶרֶץ מִצְרַיִם לָרֹעַ: וַתֹּאכַלְנָה הַפָּרוֹת הָרַקּוֹת
21 וְהָרָעוֹת אֵת שֶׁבַע הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאֹת: וַתָּבֹאנָה
אֶל־קִרְבֶּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבֶּנָה וּמַרְאֵיהֶן רַע
22 כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ: וָאֵרֶא בַּחֲלֹמִי וְהִנֵּה שֶׁבַע שִׁבֳּלִים
23 עֹלֹת בְּקָנֶה אֶחָד מְלֵאוֹת וְטֹבוֹת: וְהִנֵּה שֶׁבַע שִׁבֳּלִים
24 צְנֻמוֹת דַּקּוֹת שְׁדֻפוֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶם: וַתִּבְלַעְנָה
הַשִּׁבֳּלִים הַדַּקֹּת אֵת שֶׁבַע הַשִּׁבֳּלִים הַטֹּבוֹת וָאֹמַר אֶל־
כה הַחַרְטֻמִּים וְאֵין מַגִּיד לִי: וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם
פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הִגִּיד לְפַרְעֹה:
26 שֶׁבַע פָּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים
27 הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא: וְשֶׁבַע הַפָּרוֹת
הָרַקּוֹת וְהָרָעֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע
הַשִּׁבֳּלִים הָרֵקוֹת שְׁדֻפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שְׁנֵי רָעָב:

16. *it is not in me.* Pharaoh assumed that Joseph was a professional interpreter of dreams. Joseph's answer is a fine combination of religious sincerity and courtly deference.
an answer of peace. *i.e.* an answer that will correspond to the needs of Pharaoh and his people.

19. *such as I never saw.* Pharaoh colours the recital by giving expression to the feelings which the dream excited.

25. *is one.* The two dreams have the same meaning. They are a foreboding of what God is about to do.

spake unto Pharaoh: what God is about to do he hath shewed unto Pharaoh. 29. Behold, there come seven years of great plenty throughout all the land of Egypt: 30. and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31. and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. 32. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. 33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. 36. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. 37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is ?* iii 39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: 40. thou shalt be over

28 הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה
29 הֶרְאָה אֶת־פַּרְעֹה: הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל
ר בְּכָל־אֶרֶץ מִצְרָיִם: וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח
31 כָּל־הַשָּׂבָע בְּאֶרֶץ מִצְרַיִם וְכִלָּה הָרָעָב אֶת־הָאָרֶץ: וְלֹא
יִוָּדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד
32 הוּא מְאֹד: וְעַל הִשָּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פַּעֲמָיִם כִּי־
נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים וּמְמַהֵר הָאֱלֹהִים לַעֲשׂתוֹ:
33 וְעַתָּה יֵרֶא פַּרְעֹה אִישׁ נָבוֹן וְחָכָם וְיָשִׁיתֵהוּ עַל־אֶרֶץ
34 מִצְרָיִם: יַעֲשֶׂה פַרְעֹה וְיַפְקֵד פְּקִדִים עַל־הָאָרֶץ וְחִמֵּשׁ
לה אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שְׁנֵי הַשָּׂבָע: וְיִקְבְּצוּ אֶת־כָּל־
אֹכֶל הַשָּׁנִים הַטֹּבוֹת הַבָּאוֹת הָאֵלֶּה וְיִצְבְּרוּ־בָר תַּחַת יַד־
36 פַּרְעֹה אֹכֶל בֶּעָרִים וְשָׁמָרוּ: וְהָיָה הָאֹכֶל לְפִקָּדוֹן לָאָרֶץ
לְשֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶיןָ בְּאֶרֶץ מִצְרָיִם וְלֹא־תִכָּרֵת
37 הָאָרֶץ בָּרָעָב: וַיִּיטַב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־
38 עֲבָדָיו: וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר
שלישי 39 רוּחַ אֱלֹהִים בּוֹ: וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ
מ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אֵין נָבוֹן וְחָכָם כָּמוֹךָ: אַתָּה

30. *shall consume the land.* *i.e.* the people of the land (Onkelos).

33–36. Joseph explains how God gives Pharaoh the answer of peace (v. 16). The interpretation of the dream is supplemented by the practical advice as to how the coming crisis should be met. Joseph the dreamer and saint proves himself in an eminent degree a man of practical affairs.

35. *the hand of Pharaoh.* *i.e.* in the royal granaries. *in the cities.* Where the royal granaries were.

36. *store.* A reserve.

38. *in whom the spirit of God is.* *i.e.* combining the supernatural power of interpreting dreams with the practical sagacity of a statesman.

my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43. and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. 44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. 45. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt. 46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out

45. *Zaphenath-paneah.* Joseph receives a new name on his state appointment. This is both an Egyptian and a Hebrew custom, *e.g.* Num. XIII, 16. Egyptologists explain that *Zaphenath* means "food-man," and *paneah*, "of the life," *i.e.* the Chief Steward in the realm in face of Famine (Kyle). The importance of the change of name in the story lies in the fact that it helps to conceal the identity of Joseph when his brethren come to Egypt.

Asenath. *i.e.* belonging to the goddess Neith.

Poti-phera. To be distinguished from Potiphar, the former master of Joseph.

On. Later known as Heliopolis, near Cairo. On was the centre of Sun worship in Egypt. Cleopatra's Needle on the Thames Embankment originally stood in On.

46. *thirty years old.* He had spent about twelve years in prison.

תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשַּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֶגְדַּל
41 מִמֶּךָּ׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נְתַתִּי אֹתְךָ עַל כָּל־
42 אֶרֶץ מִצְרָיִם׃ וַיָּסַר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן
אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ וַיָּשֶׂם רְבִד
43 הַזָּהָב עַל־צַוָּארוֹ׃ וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־
לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃
44 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים
מה אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיִּקְרָא פַּרְעֹה
שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן־לוֹ אֶת־אָסְנַת בַּת־פּוֹטִי פֶרַע
46 כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם׃ וְיוֹסֵף בֶּן
שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיֵּצֵא

40. *over my house.* He makes him Grand Vizier.

be ruled. Or, " do homage."

42. *signet ring.* Thereby symbolically endowing him with royal authority.

fine linen. The Heb. word comes from the Egyptian. It is the material worn by the royal family and the highest officials of the kingdom.

a gold chain. The gold collar appertaining to the office of Grand Vizier. This is another instance of the remarkable historical exactness of the Joseph narrative. " No ancient civilisation was more distinct and unique than that of Egypt. Her customs, her language, and her system of writing were shared by no other people ; and yet, at every point, the narrative reveals a thorough familiarity with Egyptian life. Peculiar Egyptian customs are also reflected in the stories ; as, for example, the giving of the much-prized golden collar, which was bestowed upon a public servant for distinguished achievement " (F. C. Kent).

43. *second chariot.* Next to Pharaoh's. Horses and chariots were introduced into Egypt during the Hyksos period.

Abrech. " Probably an Egyptian word similar in sound to the Hebrew word meaning ' to kneel ' " (RV Margin).

44. *lift up his hand or his foot. i.e.* do anything.

from the presence of Pharaoh, and went throughout all the land of Egypt. 47. And in the seven plenteous years the earth brought forth by handfuls. 48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number. 50. And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On bare unto him. 51. And Joseph called the name of the firstborn Manasseh: For, said he, God hath made me forget all my toil, and all my father's house. 52. And the name of the second call he Ephraim: For God hath made me fruitful in the land of my affliction.*iv 53. And the seven years of plenty, that was in the land of Egypt, came to an end. 54. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. 55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you do. 56. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the

56. *opened all the storehouses.* All the granaries in which there was corn.

47 יוֹסֵף מִלִּפְנֵי פַּרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרָיִם: וַתַּעַשׂ
48 הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע לְקֻמָצִים: וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל ו
שֶׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן־אֹכֶל בֶּעָרִים
49 אֹכֶל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ: וַיִּצְפֹּר
יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר כִּי־
נ אֵין מִסְפָּר: וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת
הָרָעָב אֲשֶׁר יָלְדָה־לּוֹ אָסְנַת בַּת־פּוֹטִי פֶרַע כֹּהֵן אֹן:
51 וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נַשַּׁנִי אֱלֹהִים אֶת־
52 כָּל־עֲמָלִי וְאֵת כָּל־בֵּית אָבִי: וְאֶת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם
רביעי 53 כִּי־הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי: וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע
54 אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם: וַתָּחֵלְנָה שֶׁבַע שְׁנֵי הָרָעָב
לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־
נה אֶרֶץ מִצְרַיִם הָיָה לָחֶם: וַתִּרְעַב כָּל־אֶרֶץ מִצְרָיִם וַיִּצְעַק
הָעָם אֶל־פַּרְעֹה לַלֶּחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרַיִם לְכוּ
56 אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ: וְהָרָעָב הָיָה עַל כָּל־
פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לְמִצְרַיִם

50. v. למיד קמוצה

47. *by handfuls.* "In heaps" (AJ). The produce was most abundant. Some Jewish commentators render, "for the storehouses."

51. *Manasseh.* That is, "making to forget."

all my toil and all my father's house. His position had made him forget his toil as a bondman, and the ill-will of his brethren which was the cause of that bondage. Or, the phrase can be viewed as the Heb. idiom for "all the suffering caused to me by my father's house," *i.e.* my brethren (Wogue).

52. *Ephraim.* From a Heb. root signifying, "to be fruitful."

54. *all lands.* All the neighbouring lands.

land of Egypt. 57. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

CHAPTER XLII

42 1. Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon another? 2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3. And Joseph's ten brethren went down to buy corn from Egypt. 4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 5. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. 6. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. 7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From

7. *spake roughly with them.* The brother who had been shamefully and pitilessly sold into slavery now had his opportunity for revenge. The greatness of Joseph lies in the fact that for all time he showed men a better way. He tests his brethren, holding his own natural feelings in check until convinced of their filial piety to their father, their love for Benjamin, and their sincere contrition for their crime towards him. Then he forgives them freely, fully and lovingly.

57 וְיִחֲזֵק הָרָעָב בְּאֶרֶץ מִצְרָיִם׃ וְכָל־הָאָרֶץ בָּאוּ מִצְרַיְמָה
לִשְׁבֹּר אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאָרֶץ׃

Cap. XLII. מב

א וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו
2 לָמָּה תִתְרָאוּ׃ וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם
3 רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם וְנִחְיֶה וְלֹא נָמוּת׃ וַיֵּרְדוּ
4 אֲחֵי־יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר מִמִּצְרָיִם׃ וְאֶת־בִּנְיָמִין אֲחִי
יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאֶנּוּ אָסוֹן׃
ה וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב
6 בְּאֶרֶץ כְּנָעַן׃ וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר
לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם
7 אָרְצָה׃ וַיַּרְא יוֹסֵף אֶת־אֶחָיו וַיַּכִּרֵם וַיִּתְנַכֵּר אֲלֵיהֶם
וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ

57. *all countries. i.e.* "the whole world," everybody. This verse prepares for the next scene of the drama (chap. XLII).

Chapter XLII. Joseph's Brethren in Egypt

1. *saw.* He had probably seen the corn brought by caravans.

why do ye look one upon another? Paralysed by doubt and helplessness (Luzzatto).

2. *get you down.* Cf. XII, 10.

4. *mischief.* Harm. Jacob would not expose Benjamin to any risk.

6. *he it was that sold.* He superintended the sales, and foreign purchasers would be brought to him to be interrogated. His dreams were being fulfilled, see XXXVII, 7–10. The brothers "bowed themselves down before him."

the land of Canaan to buy food. 8. And Joseph knew his brethren, but they knew not him. 9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 10. And they said unto him, Nay, my lord, but to buy food are thy servants come. 11. We are all one man's sons; we are true men, thy servants are no spies. 12. And he said unto them, Nay, but to see the nakedness of the land ye are come. 13. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. 14. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 15. hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. 17. And he put them all together into ward three days.

not say that he was dead, because they did not really know what became of him.

15. *ye shall be proved.* Their story is improbable. It must be verified. Let them bring Benjamin down to Egypt. In this way, Joseph would test their loyalty to their youngest brother. Did they also hate Benjamin as they had hated him? He delicately refrains from cross-questioning them about the brother who "is not."

by the life of Pharaoh. A form of oath, or strong asseveration. The oath by the life of the king is found in an Egyptian inscription of the 20th pre-Christian century.

8 מִצְרַיִם בִּנְעַן לִשְׁבָּר־אֹכֶל: וַיַּכֵּר יוֹסֵף אֶת־אֶחָיו וְהֵם
9 לֹא הִכִּרֻהוּ: וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם
וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ
י בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר־אֹכֶל:
11 כֻּלָּנוּ בְּנֵי אִישׁ־אֶחָד נֶחְנוּ כֵּנִים אֲנַחְנוּ לֹא־הָיוּ עֲבָדֶיךָ
12 מְרַגְּלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֶרְוַת הָאָרֶץ בָּאתֶם
13 לִרְאוֹת: וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים ו אֲנַחְנוּ בְּנֵי
אִישׁ־אֶחָד בְּאֶרֶץ כְּנָעַן וְהִנֵּה הַקָּטֹן אֶת־אָבִינוּ הַיּוֹם
14 וְהָאֶחָד אֵינֶנּוּ: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי
טו אֲלֵכֶם לֵאמֹר מְרַגְּלִים אַתֶּם: בְּזֹאת תִּבָּחֲנוּ חֵי פַּרְעֹה אִם־
16 תֵּצְאוּ מִזֶּה כִּי אִם־בְּבוֹא אֲחִיכֶם הַקָּטֹן הֵנָּה: שִׁלְחוּ
מִכֶּם אֶחָד וְיִקַּח אֶת־אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ דִּבְרֵיכֶם
הֲאֶמֶת אִתְּכֶם וְאִם־לֹא חֵי פַּרְעֹה כִּי מְרַגְּלִים אַתֶּם:
17 וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת יָמִים: וַיֹּאמֶר אֲלֵהֶם
18

8. *but they knew not him.* Before them stood the Grand Vizier in dress, name, language and bearing, an Egyptian.

9. *and Joseph remembered the dreams.* Not in a spirit of pride and hatred, but as the revealed will of the good God whose ways are inscrutable.

ye are spies. The most natural accusation to bring against strangers in Egypt, or anywhere.

the nakedness of the land. The weak spots in the line of defence along the border. The North-East of Egypt was its weak side, and strangers entering from this direction were jealously watched.

11. *we are all one man's sons.* A sufficient answer to the charge of being spies, for no man would risk the lives of ten sons in so dangerous an undertaking.

12. *nay.* Joseph repeats his accusation. This throws them off their guard, and they seek to disarm his suspicions by volunteering information about their father and youngest brother, of which Joseph at once takes advantage.

13. *one is not.* Refers of course to Joseph. They did

18. And Joseph said unto them the third day, This do, and live; for I fear God;* v 19. if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: 20. and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. 23. And they knew not that Joseph understood them; for there was an interpreter between them. 24. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. 25. Then Joseph commanded to fill their vessels with corn, and

22. *his blood is required.* Reuben assumes that Joseph's death, whatever form it took, was due to them. They were morally guilty of his life. His blood is "required," *i.e.* is now being avenged (see IX, 5).

23. *interpreter.* Joseph throughout spoke to them as the Viceroy, in Egyptian and through an interpreter.

24. *and wept.* He is touched to tears by their penitence and contrition.

Simeon. As the next in age to Reuben, who as the eldest was to report to Jacob. According to Rabbinic tradition, it was Simeon who had counselled that Joseph be slain.

יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת־הָאֱלֹהִים אֲנִי
חמישי 19 יָרֵא: אִם־כֵּנִים אַתֶּם אֲחִיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם
כ וְאַתֶּם לְכוּ הָבִיאוּ שֶׁבֶר רַעְבוֹן בָּתֵּיכֶם: וְאֶת־אֲחִיכֶם
הַקָּטֹן תָּבִיאוּ אֵלַי וְיֶאֱמְנוּ דִבְרֵיכֶם וְלֹא תָמֻתוּ וַיַּעֲשׂוּ־כֵן:
21 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל אֲשֵׁמִים | אֲנַחְנוּ עַל־אָחִינוּ
אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ וְלֹא שָׁמָעְנוּ עַל־
22 כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת: וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר
הֲלוֹא אָמַרְתִּי אֲלֵיכֶם | לֵאמֹר אַל־תֶּחֱטְאוּ בַיֶּלֶד וְלֹא
23 שְׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ: וְהֵם לֹא יָדְעוּ כִּי שֹׁמֵעַ
24 יוֹסֵף כִּי הַמֵּלִיץ בֵּינָתָם: וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ וַיָּשָׁב
אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם אֶת־שִׁמְעוֹן וַיֶּאֱסֹר אֹתוֹ
כה לְעֵינֵיהֶם: וַיְצַו יוֹסֵף וַיְמַלְאוּ אֶת־כְּלֵיהֶם בָּר וְלְהָשִׁיב

18. *this do and live.* Better, "*This do in order that ye may live.*" The brethren claimed to be upright, honest men. Profession was not enough. Let them bring the youngest brother, "So shall your words be verified and ye shall not die" (v. 20).

for I fear God. And so am unwilling to treat you with unnecessary severity on mere suspicion. I will keep one of you as a hostage, the rest shall convey food for your families. "*Fear of God* is the universal element in religion which humanizes our dealings with 'foreigners,' even when national interests are involved" (Procksch); cf. xx, 11.

21. *we are verily guilty.* Joseph had at last awakened remorse in their hearts. They had been blind to the distress of their brother, and deaf to his entreaties. They were guilty, and their misfortune was a just retribution for their cruelty. It is only now, in the mirror of their repentance, that we see reflected the agonising scene when the lad was thrown into the pit many years before. See on xxxvii, 23. With broken and contrite hearts, they now recall their inhuman callousness—all in the hearing of Joseph.

to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them. 26. And they laded their asses with their corn, and departed thence. 27. And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. 28. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us? 29. And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying, 30. The man, the lord of the land, spake roughly with us, and took us for spies of the country. 31. And we said unto him, We are true men; we are no spies: 32. we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 33. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take corn for the famine of your houses, and go your way: 34. and bring your youngest brother unto me: than shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. 35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money,

כַּסְפֵּיהֶם אִישׁ אֶל־שַׂקּוֹ וְלָתֵת לָהֶם צֵדָה לַדָּרֶךְ וַיַּעַשׂ
26 לָהֶם כֵּן: וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם:
27 וַיִּפְתַּח הָאֶחָד אֶת־שַׂקּוֹ לָתֵת מִסְפּוֹא לַחֲמֹרוֹ בַּמָּלוֹן וַיַּרְא
28 אֶת־כַּסְפּוֹ וְהִנֵּה־הוּא בְּפִי אַמְתַּחְתּוֹ: וַיֹּאמֶר אֶל־אֶחָיו
הוּשַׁב כַּסְפִּי וְגַם הִנֵּה בְּאַמְתַּחְתִּי וַיֵּצֵא לִבָּם וַיֶּחֶרְדוּ אִישׁ
29 אֶל־אָחִיו לֵאמֹר מַה־זֹּאת עָשָׂה אֱלֹהִים לָנוּ: וַיָּבֹאוּ אֶל־
יַעֲקֹב אֲבִיהֶם אַרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֹּרֹת אֹתָם
ל לֵאמֹר: דִּבֶּר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתָּנוּ קָשׁוֹת וַיִּתֵּן אֹתָנוּ
31 כְּמְרַגְּלִים אֶת־הָאָרֶץ: וַנֹּאמֶר אֵלָיו כֵּנִים אֲנָחְנוּ לֹא הָיִינוּ
32 מְרַגְּלִים: שְׁנֵים־עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינֶנּוּ
33 וְהַקָּטֹן הַיּוֹם אֶת־אָבִינוּ בְּאֶרֶץ כְּנָעַן: וַיֹּאמֶר אֵלֵינוּ הָאִישׁ
אֲדֹנֵי הָאָרֶץ בְּזֹאת אֵדַע כִּי כֵנִים אַתֶּם אֲחִיכֶם הָאֶחָד
34 הַנִּיחוּ אִתִּי וְאֶת־רַעְבוֹן בָּתֵּיכֶם קְחוּ וָלֵכוּ: וְהָבִיאוּ אֶת־
אֲחִיכֶם הַקָּטֹן אֵלָי וְאֵדְעָה כִּי לֹא מְרַגְּלִים אַתֶּם כִּי כֵנִים
לה אַתֶּם אֶת־אֲחִיכֶם אֶתֵּן לָכֶם וְאֶת־הָאָרֶץ תִּסְחָרוּ: וַיְהִי
הֵם מְרִיקִים שַׂקֵּיהֶם וְהִנֵּה־אִישׁ צְרוֹר־כַּסְפּוֹ בְּשַׂקּוֹ

27. *lodging place.* Wayside shelter.

28. *they turned trembling.* They wonder what such an unusual occurrence may portend. Will they be accused of theft ?

29-34. They recount their experience to their father.

30. *the lord of.* The Heb. often employs a plural form to express power or greatness.

33. *corn for the famine.* The words, " corn for " must be supplied from the context.

34. *traffic in the land.* Joseph did not say this, but " and ye shall not die " (v. 20). This could only be by allowing the brethren to come to Egypt and buy corn.

35. *they were afraid. i.e.* Jacob and his sons. They looked upon it as a deliberate act on the part of the Egyptian lord to bring a charge of theft against them.

they were afraid. 36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are upon me. 37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAPTER XLIII

43 1. And the famine was sore in the land. 2. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4. If thou wilt send our brother with us, we will go down and buy thee food: 5. but if thou will not send him, we will not go down: for the man said unto us, Ye shall not see my

2. *when they had eaten up the corn.* Not in its entirety; they must have left sufficient for their father and the household during their absence in Egypt.

3. *did solemnly protest.* Better, "*did earnestly forewarn us*"; (AJ); referring to the oath, XLII, 15, 16.

5. *we will not go down.* Judah's decisive language has the desired effect with Jacob.

36 וַיִּרְאוּ אֶת־צְרֹרֹת כַּסְפֵּיהֶם הֵמָּה וַאֲבִיהֶם וַיִּירָאוּ: וַיֹּאמֶר
אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֹתִי שִׁכַּלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן
37 אֵינֶנּוּ וְאֶת־בִּנְיָמִן תִּקָּחוּ עָלַי הָיוּ כֻלָּנָה: וַיֹּאמֶר רְאוּבֵן
אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ
38 אֵלֶיךָ תְּנָה אֹתוֹ עַל־יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ: וַיֹּאמֶר לֹא־
יֵרֵד בְּנִי עִמָּכֶם כִּי־אָחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר וְקָרָאָתְהוּ
אָסוֹן בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּיָגוֹן
שְׁאוֹלָה:

Cap. XLIII. מג

מג
2 א וְהָרָעָב כָּבֵד בָּאָרֶץ: וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר
אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שֻׁבוּ שִׁבְרוּ־
3 לָנוּ מְעַט־אֹכֶל: וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הֵעִד
בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בִּלְתִּי אֲחִיכֶם אִתְּכֶם:
4 אִם־יֶשְׁךָ מְשַׁלֵּחַ אֶת־אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה לְךָ
ה אֹכֶל: וְאִם־אֵינְךָ מְשַׁלֵּחַ לֹא נֵרֵד כִּי־הָאִישׁ אָמַר אֵלֵינוּ

קמץ בדיק v. 36.

36. *all these things are upon me.* The point of the reproach is that it is his children, not their own, that they are endangering : to which Reuben's offer is the rejoinder.

37. *slay my two sons.* The impetuous nature of Reuben is seen here. Nevertheless, it was a generous spirit that moved Reuben. He mentions two sons, one for Benjamin and one for Joseph—of whose death he *feels* that he shares the guilt with his brothers.

Chapter XLIII. The Second Visit of Joseph's Brethren to Egypt

1–14. Judah prevails upon Jacob to allow Benjamin to accompany the brethren on their journey to Egypt. Judah now takes the lead in the place of Reuben, in whom his father had little confidence.

face, except your brother be with you. 6. And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother? 7. And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? 8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10. for except we had lingered, surely we had now returned a second time. 11. And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: 12. and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: 13. take also your brother, and arise, go again unto the man: 14. and God Almighty

nuts. *i.e.* pistachio nuts. Still considered a delicacy in the East.

12. *double money . . . and the money.* They were now to take double money, as they were returning the money that had been placed in their sacks.

14. *God Almighty.* Heb. *El Shaddai.* The God of

6 לָ֣אתַרְאוּ פְּנֵ֔י בִּלְתִּ֖י אֲחִיכֶ֥ם אִתְּכֶֽם׃ וַיֹּאמֶר֙ יִשְׂרָאֵ֔ל לָמָּה
7 הֲרֵעֹתֶ֥ם לִ֖י לְהַגִּ֣יד לָאִ֑ישׁ הַע֤וֹד לָכֶם֙ אָ֔ח׃ וַיֹּאמְר֗וּ שָׁאֹ֨ל
שָׁאַל־הָאִ֜ישׁ לָ֣נוּ וּלְמֹולַדְתֵּ֗נוּ לֵאמֹר֙ הַע֣וֹד אֲבִיכֶ֔ם הֲיֵ֥שׁ
לָכֶ֖ם אָ֑ח וַנַּגֶּד־לוֹ֙ עַל־פִּ֣י הַדְּבָרִ֣ים הָאֵ֔לֶּה הֲיָדוֹעַ֙ נֵדַ֔ע כִּ֥י
8 יֹאמַ֖ר הוֹרִ֣ידוּ אֶת־אֲחִיכֶֽם׃ וַיֹּ֨אמֶר יְהוּדָ֜ה אֶל־יִשְׂרָאֵ֣ל
אָבִ֗יו שִׁלְחָ֤ה הַנַּ֙עַר֙ אִתִּ֔י וְנָקוּמָ֥ה וְנֵלֵ֖כָה וְנִחְיֶ֑ה וְלֹ֥א נָמ֛וּת
9 גַּם־אֲנַ֥חְנוּ גַם־אַתָּ֖ה גַּם־טַפֵּֽנוּ׃ אָנֹכִ֣י אֶֽעֶרְבֶּ֣נּוּ מִיָּדִ֔י תְּבַקְּשֶׁ֖נּוּ
אִם־לֹ֣א הֲבִיאֹתִ֣יו אֵלֶ֔יךָ וְהִצַּגְתִּ֥יו לְפָנֶ֖יךָ וְחָטָ֥אתִי לְךָ֖
י כָּל־הַיָּמִֽים׃ כִּ֣י לוּלֵ֔א הִתְמַהְמָ֖הְנוּ כִּֽי־עַתָּ֑ה שַׁבְנ֖וּ זֶֽה
11 פָּעֲמָֽיִם׃ וַיֹּ֨אמֶר אֲלֵהֶ֜ם יִשְׂרָאֵ֣ל אֲבִיהֶ֗ם אִם־כֵּן֙ ׀ אֽפוֹא֙
זֹ֣את עֲשׂ֔וּ קְח֥וּ מִזִּמְרַ֖ת הָאָ֑רֶץ בִּכְלֵיכֶ֗ם וְהֹורִ֤ידוּ לָאִישׁ֙
מִנְחָ֔ה מְעַ֥ט צֳרִ֖י וּמְעַ֣ט דְּבַ֔שׁ נְכֹ֥את וָלֹ֖ט בָּטְנִ֥ים וּשְׁקֵדִֽים׃
12 וְכֶ֣סֶף מִשְׁנֶ֔ה קְח֥וּ בְיֶדְכֶ֖ם וְאֶת־הַכֶּ֣סֶף הַמּוּשָׁ֗ב בְּפִ֤י
13 אַמְתְּחֹתֵיכֶם֙ תָּשִׁ֣יבוּ בְיֶדְכֶ֔ם אוּלַ֖י מִשְׁגֶּ֣ה הוּ֑א׃ וְאֶת־
14 אֲחִיכֶ֥ם קָח֖וּ וְק֣וּמוּ שׁ֔וּבוּ אֶל־הָאִֽישׁ׃ וְאֵ֣ל שַׁדַּ֗י יִתֵּ֨ן לָכֶ֜ם

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12. השׁ בפתח

6. *dealt ye so ill with me.* This is not a question, but a reproach. He blames them for volunteering statements.

7. *straitly.* Closely, particularly.

according to the tenor of these words. *i.e.* we gave the answers which his questions called for.

9. *I will be surety for him.* I guarantee to bring him back. Jacob is more impressed by his words than by Reuben's wild offer.

bear the blame. lit. "I shall have sinned against thee for ever."

10. *for except we had lingered.* And wasted time, in discussion.

11. *if it be so now, do this.* "Since it must be so, do this." Jacob yields to the inevitable, and offers his children prudent counsel.

honey. *i.e.* the date honey, rarely found in Egypt.

give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.* vi 16. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17. And the man did as Joseph bade; and the man brought the men into Joseph's house. 18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. 19. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, 20. and said, Oh my lord, we came indeed down at the first time to buy food: 21. and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have

18. *because of the money that was returned.* The brethren fear that they are entrapped and about to be punished.

take us for bondmen. As detected thieves; cf. Ex. XXII, 3.

19. *at the door of the house.* Before crossing the threshold, they would clear themselves of the suspicion against them.

רַחֲמִים לִפְנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת־אֲחִיכֶם אַחֵר וְאֶת־
טו בִּנְיָמִן וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי: וַיִּקְחוּ הָאֲנָשִׁים אֶת־
הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בִּנְיָמִן
ששי 16 וַיָּקֻמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעַמְדוּ לִפְנֵי יוֹסֵף: וַיַּרְא יוֹסֵף
אִתָּם אֶת־בִּנְיָמִין וַיֹּאמֶר לַאֲשֶׁר עַל־בֵּיתוֹ הָבֵא אֶת־הָאֲנָשִׁים
הַבַּיְתָה וּטְבֹחַ טֶבַח וְהָכֵן כִּי אִתִּי יֹאכְלוּ הָאֲנָשִׁים
17 בַּצָּהֳרָיִם: וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ
18 אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף: וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ
בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ
בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל עָלֵינוּ
19 וְלָקַחַת אֹתָנוּ לַעֲבָדִים וְאֶת־חֲמֹרֵינוּ: וַיִּגְּשׁוּ אֶל־הָאִישׁ
כ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבָּיִת: וַיֹּאמְרוּ
21 בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלָּה לִשְׁבָּר־אֹכֶל: וַיְהִי כִּי־בָאנוּ
אֶל־הַמָּלוֹן וַנִּפְתְּחָה אֶת־אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף־אִישׁ בְּפִי

Abraham can alone now help him, an old man trembling for the life of his two children (Procksch).

mercy. Divine pity for the helpless misery of the weak and the defenceless.

if I be bereaved. An expression of mournful acquiescence in the Divine will, like the exclamation of Esther, IV, 16, "and if I perish, I perish."

15–34. The brethren in Joseph's palace.

15. *before Joseph.* At his government office, where the people came to purchase corn.

16. *the steward of his house.* lit. "him that was over his house."

bring the men into the house. *i.e.* Joseph's private residence.

dine with me at noon. This is interesting as indicating the time when meat was eaten in the house of the upper classes in ancient Egypt.

brought it again in our hand. 22. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. 23. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 24. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. 25. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. 27. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 28. And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. 29. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son.* vii 30. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31. And he

his bowels did yearn upon. "His heart yearned toward" (AJ). Seeing his own mother's son, he felt unable to restrain his tears. In Heb. psychology the bowels were the seat of emotion. Hence the phrase, "the bowels of compassion."

22 אַמְתַּחְתֵּנוּ כַּסְפֵּנוּ בִּמְשָׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְיָדֵנוּ: וְכֶסֶף אַחֵר
הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר־אֹכֶל לֹא יָדַעְנוּ מִי־שָׂם כַּסְפֵּנוּ
23 בְּאַמְתַּחְתֵּינוּ: וַיֹּאמֶר שָׁלוֹם לָכֶם אַל־תִּירָאוּ אֱלֹהֵיכֶם
וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן בְּאַמְתַּחְתֵּיכֶם כַּסְפְּכֶם
24 בָּא אֵלַי וַיּוֹצֵא אֲלֵהֶם אֶת־שִׁמְעוֹן: וַיָּבֵא הָאִישׁ אֶת־
הָאֲנָשִׁים בֵּיתָה וַיִּתֵּן מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן
כה מִסְפּוֹא לַחֲמֹרֵיהֶם: וַיָּכִינוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף
26 בַּצָּהֳרָיִם כִּי שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ לָחֶם: וַיָּבֹא יוֹסֵף הַבַּיְתָה
וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבַּיְתָה וַיִּשְׁתַּחֲווּ־לוֹ
27 אָרְצָה: וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם
28 הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם הַעוֹדֶנּוּ חָי: וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ
29 לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְּדוּ וַיִּשְׁתַּחֲוּ: וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת־
בִּנְיָמִין אָחִיוֹ בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם הַקָּטֹן אֲשֶׁר
שביעי ל אֲמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יָחְנְךָ בְּנִי: וַיְמַהֵר יוֹסֵף כִּי־
נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה

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26. א׳ דנושה 28. וישתחוו קדי

21. *we have brought it again.* They say this to forestall the suspicion of theft.

22. *we know not who put.* They emphasise their ignorance of the entire transaction.

23. *I had your money.* Doubtless on the instruction of Joseph, the steward reassures them that what they found in their sacks was God's gift.

25. *against Joseph came.* Here means "so as to be ready when Joseph arrived." This is the old use of "against," in the sense of, "in readiness for the time when."

27. *of whom ye spake.* Joseph carefully avoids betraying himself to his brethren.

29. *his mother's son.* These words augment the pathos of the situation.

30. *Joseph made haste.* To close the interview and to retire.

washed his face, and came out ; and he refrained himself, and said, Set on bread. 32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with them, by themselves : because the Egyptians might not eat bread with the Hebrews ; for that is an abomination unto the Egyptians. 33. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth : and the men marvelled one with another. 34. And messes were taken unto them from before him : but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER XLIV

44 1. And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. 2. And put my cup, the silver cup, in the sack's mouth of the youngest,

was intentional, so as to increase the apparent baseness of their conduct ; see v. 4.

put every man's money. This was done to prevent the brethren from suspecting Benjamin of having really stolen the goblet. When they again found their money returned, they could not but believe that the goblet had in the self-same unaccountable manner come into Benjamin's sack (Abarbanel).

2. *the silver cup.* Or, "goblet." Divining goblets were much used in Egypt. Pieces of gold or silver were thrown in the water or liquid in the goblet and caused movements, which were supposed to represent coming events.

31 וַיֵּבֶךְ שָׁמָּה: וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ
32 לֶחֶם: וַיָּשִׂימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבַדָּם וְלַמִּצְרִים הָאֹכְלִים
אִתּוֹ לְבַדָּם כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכָל אֶת־הָעִבְרִים
33 לֶחֶם כִּי־תוֹעֵבָה הוּא לְמִצְרָיִם: וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר
כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעָרָתוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־
34 רֵעֵהוּ: וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן
מִמַּשְׂאֹת כָּלָם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ:

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א וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת הָאֲנָשִׁים
אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף־אִישׁ בְּפִי אַמְתַּחְתּוֹ:
ב וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֶת

31. *set on bread*. *i.e.* let the food be served.

32. *for him by himself*. As an Egyptian noble he would have his food apart from his retinue, and, of course, apart from the Hebrews, who were foreigners in the eyes of the Egyptians. The Hyksos conquerors soon adopted the old Egyptian exclusiveness in intercourse with foreigners.

33. *the men marvelled*. How could the Egyptian know their ages? They looked at one another in astonishment.

34. *messes*. Portions.

were merry. lit. "drank largely." Joseph wishes to divert their attention from his table, whence his goblet was about to be removed. The extra portion given to Benjamin was a special mark of respect.

Chapter XLIV

The chapter sets forth Joseph's device to test still further the sincerity and loyalty of his brethren.

1–17. The Divining Cup

1. *as much as they can carry*. More than they were entitled to by their purchase. This act of kindness on Joseph's part

and his corn money. And he did according to the word that Joseph had spoken. 3. As soon as the morning was light, the men were sent away, they and their asses. 4. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5. Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. 6. And he overtook them, and he spake unto them these words. 7. And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. 8. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 9. With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. 10. And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. 11. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. 12. And he searched, and

10. The steward asks only for the guilty one to be his bondman. According to Rashi the verse means: "Verily it should be as ye have said (for ye are all accessories, and, therefore, all guilty; but I will be more lenient) he alone with whom it is found shall be my bondman."

11. *Then they hasted.* This agitated zeal wonderfully depicts their confident innocence (Procksch).

3 כֶּסֶף שִׁבְרוּ וַיֵּצֵא כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֶּר׃ הַבֹּקֶר אוֹר
4 וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃ הֵם יָצְאוּ אֶת־הָעִיר
לֹא הַרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי
הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה
ה תַּחַת טוֹבָה׃ הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ
6 יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם׃ וַיַּשֶּׂג וַיְדַבֵּר אֲלֵהֶם
7 אֶת־הַדְּבָרִים הָאֵלֶּה׃ וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי
8 כַּדְּבָרִים הָאֵלֶּה חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה׃ הֵן
כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ
9 כְּנָעַן וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב׃ אֲשֶׁר יִמָּצֵא
אִתּוֹ מֵעֲבָדֶיךָ וָמֵת וְגַם־אֲנַחְנוּ נִהְיֶה לַאדֹנִי לַעֲבָדִים׃
י וַיֹּאמֶר גַּם־עַתָּה כִּדְבָרֵיכֶם כֵּן הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה־
11 לִי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם׃ וַיְמַהֲרוּ וַיּוֹרִדוּ אִישׁ אֶת־
12 אַמְתַּחְתּוֹ אַרְצָה וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ׃ וַיְחַפֵּשׂ בַּגָּדוֹל

v. 10. קמץ בדיק

4. *wherefore have ye rewarded evil for good?* Joseph's steward assumes that they are aware of the theft of this valuable and wonderful goblet.

5. *and whereby he indeed divineth.* The cup is a sacred one, by which their host obtains oracles.

8. *how then should we steal.* Their argument is sound. They had brought back from Canaan the money which they found in their sacks. Would they then think of robbing the Egyptian lord, who had treated them with so much consideration.

9. *let him die.* Convineed of their absolute innocence, they propose the penalty of death as the punishment to be inflicted on the thief. They add to this, slavery for all the other brothers.

began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 13. Then they rent their clothes, and laded every man his ass, and returned to the city.* ma 14. And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. *ms 15. And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? 16. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. 17. And he said, God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

XI. VAYYIGGASH

(CHAPTERS XLIV, 18–XLVII, 27)

CHAPTER XLIV

18–34. The pathos and beauty of Judah's plea on behalf of Benjamin have retained their appeal to man's heart throughout the ages. Sir Walter Scott called it "the most complete pattern of genuine natural eloquence extant in any language. When we read this generous speech, we forgive Judah all the past, and cannot refuse to say 'Thou art he whom thy brethren shall praise.'" The spirit of self-sacrifice which Judah's speech reveals, offering to remain as a slave in Benjamin's place, has its parallel in the life-story of Moses, who besought God to blot out his name from the Book of Life, unless his people, Israel, is saved with him (Exod. XXXII, 32).

הַחֵל וּבַקָּטֹן כִּלָּה וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת בִּנְיָמִן:
מפטיר 13 וַיִּקְרְעוּ שִׂמְלֹתָם וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה:
14 וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֶנּוּ שָׁם וַיִּפְּלוּ
טו (פטיר לספ') לְפָנָיו אָרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף מֶה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר
עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי־נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי:
16 וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לַאדֹנִי מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק
הָאֱלֹהִים מָצָא אֶת־עֲוֹן עֲבָדֶיךָ הִנֶּנּוּ עֲבָדִים לַאדֹנִי גַּם־
17 אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגָּבִיעַ בְּיָדוֹ: וַיֹּאמֶר חָלִילָה לִּי
מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא יִהְיֶה־לִּי
עָבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם:

v. 17. קמץ בזיק

12. *beginning at the eldest.* To prevent suspicion of his knowledge of the affair. It is also a dramatic touch adding to the excitement of the scene described.

13. *and they rent their clothes.* In their grief at the thought of the loss of Benjamin, mourning him as if he were dead.

14. *and Judah.* Who assumes the leadership, having undertaken the responsibility of bringing Benjamin home again.

and they fell. The Heb. word denotes a prostration in utter despair.

15. *will indeed divine.* And thereby discover the thief.

16. *or how shall we clear ourselves.* *i.e.* prove our innocence ; the goblet condemns us.

God hath found out the iniquity. The exclamation does not imply admission of that particular sin : it is the wrong done to their father and to Joseph in the olden days which is behind Judah's confession. The work of the moral regeneration of the brothers is complete.

For the Lesson from the Prophets (*if the Sabbath is not in. Chanukah*) I Kings III, 15—IV, 1, *see* The Haftorahs, p. 504.

XI. VAYYIGGASH

18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19. My lord asked his servants, saying, Have ye a father, or a brother? 20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25. And our father said, Go again, buy us a little food. 26. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27. And thy servant my father said unto us, Ye know that my wife bare me two sons: 28. and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: 29. and if ye take this one

28. *torn in pieces; and I have not seen him since.* Joseph now learns the manner of his supposed death. Do these last words imply a lurking disbelief in Jacob's mind as to the

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18 וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר
בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃
19 אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר הֲיֵשׁ־לָכֶם אָב אוֹ־אָח׃
כ וַנֹּאמֶר אֶל־אֲדֹנִי יֶשׁ־לָנוּ אָב זָקֵן וְיֶלֶד זְקֻנִים קָטֹן וְאָחִיו
21 מֵת וַיִּוָּתֵר הוּא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֲהֵבוֹ׃ וַתֹּאמֶר אֶל־
22 עֲבָדֶיךָ הוֹרִדֻהוּ אֵלַי וְאָשִׂימָה עֵינִי עָלָיו׃ וַנֹּאמֶר אֶל־
אֲדֹנִי לֹא־יוּכַל הַנַּעַר לַעֲזֹב אֶת־אָבִיו וְעָזַב אֶת־אָבִיו וָמֵת׃
23 וַתֹּאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יֵרֵד אֲחִיכֶם הַקָּטֹן אִתְּכֶם לֹא
24 תֹסִפוּן לִרְאוֹת פָּנָי׃ וַיְהִי כִּי עָלִינוּ אֶל־עַבְדְּךָ אָבִי וַנַּגֶּד־
כה לוֹ אֶת דִּבְרֵי אֲדֹנִי׃ וַיֹּאמֶר אָבִינוּ שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־
26 אֹכֶל׃ וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ
וְיָרַדְנוּ כִּי־לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן
27 אֵינֶנּוּ אִתָּנוּ׃ וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי
28 שְׁנַיִם יָלְדָה־לִּי אִשְׁתִּי׃ וַיֵּצֵא הָאֶחָד מֵאִתִּי וָאֹמַר אַךְ
29 טָרֹף טֹרַף וְלֹא רְאִיתִיו עַד־הֵנָּה׃ וּלְקַחְתֶּם גַּם־אֶת־זֶה

18. *came near.* Not in fear, but conscious of the vital issues at stake. Benjamin's servitude would involve the death of Jacob and the shame of Judah.

speak a word. He asks pardon for venturing to continue the conversation after Joseph had decided their case. Just because Joseph is like Pharaoh in authority, it behoves him to listen to the appeal which Judah is about to make.

19. *my lord asked.* See XLIII, 7. Judah wishes to divert the sympathy of Joseph towards the unhappy position of the old father bereft of his youngest son, whom Judah refers to as "a child of his old age, a little one."

20. *his brother is dead.* Joseph is now spoken of before his eleven brethren as dead. Dead, but still remembered by father and brothers.

also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;* ii 31. it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. 33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

CHAPTER XLV

45 1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2. And he wept aloud: and the Egyptians heard, and the house of Pharaoh

as he does not wish his retinue to hear of the old crime of his brethren, he orders every man to depart. He is now alone with his eleven brothers. There is no interpreter present, and Joseph uses the language of his brethren.

2. *wept aloud.* lit. "gave forth his voice in weeping."

the house of Pharaoh. From the retinue of Joseph. The news of the coming of Joseph's brethren travelled fast.

מֵעִם פָּנַי וְקָרְדוּ אָסוֹן וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּרָעָה
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שני 31 וְנַפְשׁוֹ קְשׁוּרָה בְנַפְשׁוֹ: וְהָיָה כִרְאוֹתוֹ כִּי־אֵין הַנַּעַר וָמֵת
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32 כִּי עַבְדְּךָ עָרַב אֶת־הַנַּעַר מֵעִם אָבִי לֵאמֹר אִם־לֹא אֲבִיאֶנּוּ
33 אֵלֶיךָ וְחָטָאתִי לְאָבִי כָּל־הַיָּמִים: וְעַתָּה יֵשֶׁב־נָא עַבְדְּךָ
34 תַּחַת הַנַּעַר עֶבֶד לַאדֹנִי וְהַנַּעַר יַעַל עִם־אֶחָיו: כִּי־אֵיךְ
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יִמְצָא אֶת־אָבִי:

מה Cap. XLV.

א וְלֹא־יָכֹל יוֹסֵף לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים עָלָיו וַיִּקְרָא
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story of Joseph's death? Perhaps they give expression to Jacob's unquenchable longing for beloved Joseph. The words must have touched the very core of Joseph's heart.

30. *his life is bound up with the lad's life.* Or, "his soul is bound up with the lad's soul." The same phrase is used of the intertwined souls of David and Jonathan, I Sam. XVIII, 1. The beauty and conciseness of the three Hebrew words cannot be reproduced in translation.

31. *with sorrow to the grave.* The skilful repetition of the phrase by Judah is poignantly pathetic.

33. *abide instead of the lad a bondman.* Judah became surety (v. 32) and now offers himself as a substitute. He prefers bondage to freedom, so as to save his brother. He once saw the anguish of his old father when Joseph was gone; he cannot endure to see a repetition.

Chapter XLV. Joseph reveals Himself

1. *could not refrain himself.* The repeated references to the misfortune of his aged father overwhelm him; and

also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;* ii 31. it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. 33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

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Cap. XLV. מה

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1. *could not refrain himself.* The repeated references to the misfortune of his aged father overwhelm him; and

heard. 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6. For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. 7. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.* iii 8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. 9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10. and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy

a father. Heb. *Ab*, which is the exact transliteration of an Egyptian title of state rank, corresponding to "vizier."

9. *tarry not.* The anxiety to see his father is revealed by this request.

10. *Goshen.* The railway from Alexandria to Suez now runs through the district where Joseph's father and family settled. It was the best pasture-land in Egypt.

thou shalt be near me. This was possibly spoken with a view of inducing Jacob to come to Egypt.

3 בֵּית פַּרְעֹה׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי
4 חָי וְלֹא־יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהֲלוּ מִפָּנָיו׃ וַיֹּאמֶר
יוֹסֵף אֶל־אֶחָיו גְּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם
ה אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרָיְמָה׃ וְעַתָּה | אַל־תֵּעָצְבוּ וְאַל־
יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם אֹתִי הֵנָּה כִּי לְמִחְיָה שְׁלָחַנִי
6 אֱלֹהִים לִפְנֵיכֶם׃ כִּי־זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ
7 וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין־חָרִישׁ וְקָצִיר׃ וַיְשַׁלְּחֵנִי
אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם
8 לִפְלֵיטָה גְּדֹלָה׃ וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי שלישי
הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל
9 בְּכָל־אֶרֶץ מִצְרָיִם׃ מַהֲרוּ וַעֲלוּ אֶל־אָבִי וַאֲמַרְתֶּם אֵלָיו
כֹּה אָמַר בִּנְךָ יוֹסֵף שָׂמַנִי אֱלֹהִים לְאָדוֹן לְכָל־מִצְרָיִם
י רְדָה אֵלַי אַל־תַּעֲמֹד׃ וְיָשַׁבְתָּ בְּאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב

3. *doth my father yet live?* The question seems to ask, "Is it really true that our father, so old, so sorely tried, is really alive?" The wonder of it seems to urge the question from Joseph's lips as the first word in revealing himself to his brethren. The thought of his father is uppermost in his mind. He does not wait for an answer.

they were troubled. "They were affrighted" (AJ). Consternation made them dumb. They do not believe their eyes and ears.

4. *come near to me.* The better to convince themselves.

5. *be not grieved.* "With singular generosity Joseph reassures them by pointing out the providential purpose which had overruled their crime for good" (Skinner).

6. *sold me hither.* *i.e.* caused me to be sold hither.

7. *a remnant.* Offspring, descendants.
by a great deliverance. "For a great deliverance" (AJ).

8. *but God.* Joseph again ascribes his presence in Egypt to the intervention of God.

children's children, and thy flocks, and thy herds, and all that thou hast: 11. and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18. and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.* iv 19. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20. Also regard not your stuff; for

elliptical, it means: "Now thou art commanded by me to tell them, this do ye" (Rashi).

20. *also regard not your stuff.* lit. "let not your eye pity (or spare) your vessels." According to Heb. usage

אֵלַי אַתָּה וּבָנֶיךָ וּבְנֵי בָנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל־אֲשֶׁר־לָךְ׃
11 וְכִלְכַּלְתִּי אֹתְךָ שָׁם כִּי־עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן־תִּוָּרֵשׁ
12 אַתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לָךְ׃ וְהִנֵּה עֵינֵיכֶם רֹאוֹת וְעֵינֵי
13 אָחִי בִנְיָמִן כִּי־פִי הַמְדַבֵּר אֲלֵיכֶם׃ וְהִגַּדְתֶּם לְאָבִי
אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמְהַרְתֶּם
14 וְהוֹרַדְתֶּם אֶת־אָבִי הֵנָּה׃ וַיִּפֹּל עַל־צַוְּארֵי בִנְיָמִן־אָחִיו וַיֵּבְךְּ
טו וּבִנְיָמִן בָּכָה עַל־צַוָּארָיו׃ וַיְנַשֵּׁק לְכָל־אֶחָיו וַיֵּבְךְּ עֲלֵהֶם
16 וְאַחֲרֵי כֵן דִּבְּרוּ אֶחָיו אִתּוֹ׃ וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה
לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו׃
17 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֱמֹר אֶל־אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ
18 אֶת־בְּעִירְכֶם וּלְכוּ־בֹאוּ אַרְצָה כְּנָעַן׃ וּקְחוּ אֶת־אֲבִיכֶם
וְאֶת־בָּתֵּיכֶם וּבֹאוּ אֵלָי וְאֶתְּנָה לָכֶם אֶת־טוּב אֶרֶץ מִצְרַיִם
רביעי 19 וְאִכְלוּ אֶת־חֵלֶב הָאָרֶץ׃ וְאַתָּה צֻוֵּיתָה זֹאת עֲשׂוּ קְחוּ־
לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְּכֶם וְלִנְשֵׁיכֶם וּנְשָׂאתֶם
כ אֶת־אֲבִיכֶם וּבָאתֶם׃ וְעֵינְכֶם אַל־תָּח�s עַל־כְּלֵיכֶם כִּי־

12. *your eyes see.* This is spoken to his dazed and still incredulous brethren.

15. *after that.* The brethren did not talk with him until he had shown the same filial love to them as he had done to Benjamin. Then they knew "that his heart was with them" (Kimchi).

16–20. Pharaoh seconds Joseph's invitation and orders wagons to be sent for the conveyance of Jacob and his family.

16. *fame.* Or, "report"; the news.

17. *beasts.* Of burden.

18. *the good of the land.* Seems to be parallel to the next phrase, "the fat of the land"; wherever the word *fat* is used, it means the best, the most desirable part of anything (Rashi).

19. *now thou art commanded, this do ye.* The phrase is

the good of all the land of Egypt is yours. 21. And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way. 24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. 26. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. 27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:* v 28. and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

26. *his heart fainted.* *i.e.* his heart stood still, unable to beat for astonishment.

for he believed them not. The news was too good to be true.

28. *it is enough.* "What care I for all his glory? Joseph, my son, is still alive!"

21 טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הִוא׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל
וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פַּרְעֹה וַיִּתֶּן לָהֶם צֵדָה
22 לַדָּרֶךְ׃ לְכֻלָּם נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן
23 שְׁלֹשׁ־מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלִפֹת שְׂמָלֹת׃ וּלְאָבִיו שָׁלַח
זֹאת עֲשָׂרָה חֲמֹרִים נֹשְׂאִים מִטּוּב מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת
24 נֹשְׂאֹת בָּר וָלֶחֶם וּמָזוֹן לְאָבִיו לַדָּרֶךְ׃ וַיְשַׁלַּח אֶת־אֶחָיו
כה וַיֵּלֵכוּ וַיֹּאמֶר אֲלֵהֶם אַל־תִּרְגְּזוּ בַּדָּרֶךְ׃ וַיַּעֲלוּ מִמִּצְרַיִם
26 וַיָּבֹאוּ אֶרְצָה כְּנַעַן אֶל־יַעֲקֹב אֲבִיהֶם׃ וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד
יוֹסֵף חַי וְכִי־הוּא מֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיָּפֶג לִבּוֹ כִּי לֹא־
27 הֶאֱמִין לָהֶם׃ וַיְדַבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר
אֲלֵהֶם וַיַּרְא אֶת־הָעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ
חמישי 28 וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף
בְּנִי חָי אֵלְכָה וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת׃

סבירין ארצה v. 25.

pity is said to have its seat in the eye ; although it is really an emotion of the heart (Kimchi). They would have to leave much of their property in the land of Canaan, and would be able to transport only part of their movable property, but they should pay no regard to this.

for the good things of all the land of Egypt are yours. Thus Jacob and his family came to Egypt at the express invitation of the king. There was even a promise of good treatment to the immigrants as guests of the State, which one of their family had saved. As free men they were subsequently entitled to return at their pleasure to their old home in Canaan.

21. *at the command of Pharaoh. i.e.* provided by the king.

24. *see that ye fall not out by the way.* This is usually interpreted as meaning, "Do not quarrel owing to mutual recriminations."

CHAPTER XLVI

46 1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. 2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. 5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7. his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the children of Israel, which came into Egypt, Jacob and his

bring thee up again. *i.e.* thy descendants. Some commentators explain the phrase as referring to the burial of Jacob, L, 13 (Rashi and Kimchi).

put his hand upon thine eyes. At thy death; it is customary that the living do this to the dead (Ibn Ezra).

5. *Pharaoh had sent to carry them.* This is repeated with a view of showing how Pharaoh had invited the family of Jacob to come to Egypt.

7. *his daughters.* Includes the daughters-in-law.

all his seed. *i.e.* his great-grandchildren.

Cap. XLVI. מו

א וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֵרָה שָׁבַע וַיִּזְבַּח זְבָחִים
ב לֵאלֹהֵי אָבִיו יִצְחָק׃ וַיֹּאמֶר אֱלֹהִים ׀ לְיִשְׂרָאֵל בְּמַרְאֹת
ג הַלָּיְלָה וַיֹּאמֶר יַעֲקֹב ׀ יַעֲקֹב וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אָנֹכִי
הָאֵל אֱלֹהֵי אָבִיךָ אַל־תִּירָא מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל
ד אֲשִׂימְךָ שָּׁם׃ אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אֲעַלְךָ
ה גַם־עָל�ֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃ וַיָּקָם יַעֲקֹב מִבְּאֵר
שָׁבַע וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם
וְאֶת־נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ׃
ו וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן
ז וַיָּבֹאוּ מִצְרַיְמָה יַעֲקֹב וְכָל־זַרְעוֹ אִתּוֹ׃ בָּנָיו וּבְנֵי בָנָיו אִתּוֹ
בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל־זַרְעוֹ הֵבִיא אִתּוֹ מִצְרַיְמָה׃ ס
ח וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה יַעֲקֹב וּבָנָיו

Chapter XLVI. Jacob's Journey to Egypt

1. *came to Beer-sheba.* From Hebron, to offer sacrifice where God had appeared to Abraham. Jacob desired God's sanction, prior to his leaving the land of Promise.

his father Isaac. Who had built the altar and fixed his home at Beer-sheba.

2. *in the visions of the night.* In a dream.

3. *fear not to go down.* Isaac had intended to migrate to Egypt, but God had forbidden it. Now permission is granted to Jacob. "It was a sleepless night in which God brought the peace of certainty to the aged man whose being had been stirred to its foundations. We should feel with the Patriarch that we are at the turning-point of his history, which we to-day may well call a turning-point in the history of mankind. It was in Egypt that Israel's greatest religious genius was to arise" (Procksch).

4. *I will go down with thee.* God's words here imply His promise to protect Jacob in Egypt and to achieve the Divine will concerning him and his offspring (cf. xxviii, 15).

sons: Reuben, Jacob's firstborn. 9. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi. 10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11. And the sons of Levi; Gershon, Kohath, and Merari. 12. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. 13. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron. 14. And the sons of Zebulun; Sered, and Elon, and Jahleel. 15. These are the sons of Leah, which she bare unto Jacob in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. 16. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17. And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. 18. These are the sons of Zilpah, which Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. 19. The sons of Rachel Jacob's wife; Joseph and Benjamin. 20. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-phera priest of On bare unto him. 21. And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman,

is to be explained by comparing Jacob's age with that of Benjamin, his youngest son.

9 בְּכֹר יַעֲקֹב רְאוּבֵן׃ וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפַלּוּא וְחֶצְרֹן וְכַרְמִי׃
י וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בֶּן
11 הַכְּנַעֲנִית׃ וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃ וּבְנֵי יְהוּדָה עֵר
12 וְאוֹנָן וְשֵׁלָה וָפֶרֶץ וָזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיִּהְיוּ בְּנֵי־
13 פֶרֶץ חֶצְרֹן וְחָמוּל׃ וּבְנֵי יִשָּׂשכָר תּוֹלָע וּפֻוָּה וְיוֹב וְשִׁמְרֹן׃
14 מז וּבְנֵי זְבוּלֻן סֶרֶד וְאֵלוֹן וְיַחְלְאֵל׃ אֵלֶּה וּבְנֵי לֵאָה אֲשֶׁר יָלְדָה
לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֶת דִּינָה בִתּוֹ כָּל־נֶפֶשׁ בָּנָיו וּבְנוֹתָיו
16 שְׁלֹשִׁים וְשָׁלֹשׁ׃ וּבְנֵי גָד צִפְיוֹן וְחַגִּי שׁוּנִי וְאֶצְבֹּן עֵרִי
17 וַאֲרוֹדִי וְאַרְאֵלִי׃ וּבְנֵי אָשֵׁר יִמְנָה וְיִשְׁוָה וְיִשְׁוִי וּבְרִיעָה
18 וְשֶׂרַח אֲחֹתָם וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיאֵל׃ אֵלֶּה בְּנֵי זִלְפָּה
אֲשֶׁר־נָתַן לָבָן לְלֵאָה בִתּוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ
19 כ עֶשְׂרֵה נָפֶשׁ׃ בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן׃ וַיִּוָּלֵד
לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָה־לּוֹ אָסְנַת בַּת־פּוֹטִי פֶרַע
21 כֹּהֵן אֹן אֶת־מְנַשֶּׁה וְאֶת־אֶפְרָיִם׃ וּבְנֵי בִנְיָמִן בֶּלַע וָבֶכֶר

8–27. The list of Jacob's descendants who came into Egypt. Compare the lists in Num. xxvi and I Chron. ii–viii which show slight variations in the forms of the names.

10. *Jachin.* For this name in Solomon's Temple, see I Kings, vii, 21.

a Canaanite woman. Luzzatto explains that she was the daughter of Dinah, and because of her father, Shechem, she is called a "Canaanite woman."

15. *thirty and three.* This number included Jacob, see v. 8. The actual number of the descendants of Jacob in v. 9–14 is thirty-two. The Rabbis add Jochebed, the daughter of Levi, who was born exactly at the time of the entrance into Egypt.

21. *Naaman.* Is here one of the sons of Benjamin, but in Num. xxvi, 40, the same name occurs as that of a grandson. Ibn Ezra suggests that the same name is applied to two different persons. The supposed difficulty of Benjamin having sons and grandsons when coming to Egypt, and at the same time being referred to as "a little one" (xliv, 20)

Ehi, and Rosh, Muppim, and Huppim, and Ard. 22. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. 23. And the sons of Dan; Hushim. 24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 25. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and these she bare unto Jacob: all the souls were seven. 26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 27. and the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.* vi

28. And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen. 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. 30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. 31. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; 32. and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. 33. And it shall come to pass,

22 וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אֵחִי וָרֹאשׁ מֻפִּים וְחֻפִּים וָאָרְדּ׃ אֵלֶּה
בְּנֵי רָחֵל אֲשֶׁר יֻלַּד לְיַעֲקֹב כָּל־נֶפֶשׁ אַרְבָּעָה עָשָׂר׃
23 וּבְנֵי־דָן חֻשִׁים׃ וּבְנֵי נַפְתָּלִי יַחְצְאֵל וְגוּנִי וְיֵצֶר וְשִׁלֵּם׃
24 כה אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן לְרָחֵל בִּתּוֹ וַתֵּלֶד אֶת־
26 אֵלֶּה לְיַעֲקֹב כָּל־נֶפֶשׁ שִׁבְעָה׃ כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב
מִצְרַיְמָה יֹצְאֵי יְרֵכוֹ מִלְּבַד נְשֵׁי בְנֵי־יַעֲקֹב כָּל־נֶפֶשׁ שִׁשִּׁים
27 וָשֵׁשׁ׃ וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־
ששי 28 הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃ ס וְאֶת־
יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו גֹּשְׁנָה וַיָּבֹאוּ
29 אַרְצָה גֹּשֶׁן׃ וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתּוֹ וַיַּעַל לִקְרַאת־יִשְׂרָאֵל
אָבִיו גֹּשְׁנָה וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־צַוָּארָיו וַיֵּבְךְּ עַל־צַוָּארָיו
ל עוֹד׃ וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי
31 אֶת־פָּנֶיךָ כִּי עוֹדְךָ חָי׃ וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית
אָבִיו אֶעֱלֶה וְאַגִּידָה לְפַרְע�ֹה וְאֹמְרָה אֵלָיו אַחַי וּבֵית־אָבִי
32 אֲשֶׁר בְּאֶרֶץ־כְּנַעַן בָּאוּ אֵלָי׃ וְהָאֲנָשִׁים רֹעֵי צֹאן כִּי־אַנְשֵׁי
33 מִקְנֶה הָיוּ וְצֹאנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ׃ וְהָיָה

26. *three score and six*. The descendants of Leah numbered 33, of Zilpah 16; of Rachel 14 and of Bilhah 7. The sum of these figures gives a total of 70; but if Jacob, Joseph and his two sons be excluded, the result is 66.

28. *to shew the way*. For Joseph to direct Judah as to the place where Jacob should dwell. The Midrash explains the Heb. phrase literally, "to establish a house of teaching." Such has remained the first care of Jews whenever migrating to a new land—to provide for the religious teaching of their children.

29. *a good while*. *i.e.* at first neither of them can speak, being over-powered by emotion.

30. *now let me die*. Having once more seen Joseph, there was nothing more for him to live for. He had attained the highest joy in life.

when Pharaoh shall call you, and shall say, What is your occupation ? 34. that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers : that ye may dwell in the land of Goshen ; for every shepherd is an abomination unto the Egyptians.

CHAPTERS XLVII

47 1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks ; and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen. 2. And from among his brethren he took five men, and presented them unto Pharaoh. 3. And Pharaoh said unto his brethren, What is your occupation ? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4. And they said unto Pharaoh, To sojourn in the land are we come ; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan : now, therefore, we pray thee, let thy servants dwell in the land of Goshen. 5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee : 6. the land of Egypt is before thee ; in the best of the land

uncouth kinsmen to the land of Egypt. His action, therefore, shows a simple nobility of character rarely equalled in the past or present " (C. F. Kent).

5. *the best of the land.* Is to be placed at their disposal. This was Pharaoh's gratitude to Joseph for his eminent services to Egypt.

34 כִּי־יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם: וַאֲמַרְתֶּם
אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְּעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ גַּם־
אֲבֹתֵינוּ בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֲבַת מִצְרַיִם כָּל־
רֹעֵה צֹאן:

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א 1 וַיָּבֹא יוֹסֵף וַיַּגֶּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאַחַי וְצֹאנָם וּבְקָרָם
2 וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהִנָּם בְּאֶרֶץ גֹּשֶׁן: וּמִקְצֵה
ג 3 אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיַּצִּגֵם לִפְנֵי פַּרְעֹה: וַיֹּאמֶר
פַּרְעֹה אֶל־אֶחָיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פַּרְעֹה רֹעֵה
4 צֹאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ גַּם־אֲבוֹתֵינוּ: וַיֹּאמְרוּ אֶל־פַּרְעֹה
לָגוּר בָּאָרֶץ בָּאנוּ כִּי־אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ כִּי־
כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ
ה גֹּשֶׁן: וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאַחֶיךָ בָּאוּ
6 אֵלֶיךָ: אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמֵיטַב הָאָרֶץ הוֹשֵׁב

v. 34. הש׳ מצרי

34. *every shepherd.* The Hyksos, or alien Shepherd-kings, thus seem to have acquired the native Egyptian dislike of foreigners in general and herdsmen in particular.

Chapter XLVII. v. 1–10. Jacob and his Sons before Pharaoh

This is the crucial test of Joseph's character. For the Viceroy of Egypt to acknowledge as his own brothers the rude Canaanite shepherds (and "every shepherd was an abomination to the Egyptians"), who had besides given him every reason for repudiating them, called for the highest loyalty and devotion. "Many men resist the temptations of youth, and attain to positions of eminence, and then fail to pay the debt which they owe to their own humble kinsmen who have helped them to success. With Joseph the debt, if any, was small. There was also no absolute necessity of revealing his identity, much less of inviting his

make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. 7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8. And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.* vii 11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 13. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to the number of their little ones.

13. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason

the number. " According to the want of their little ones " (AJ). According to the need of all their families (Rashi).

13–27. The famine in Egypt.

13. *in all the land.* lit. " in all the earth."

fainted. Dean Stanley recalls the descriptions of similar famines in Egypt, which enable us to realise the calamity

אֶת־אָבִיךָ וְאֶת־אַחֶיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יָדַעְתָּ וְיֶשׁ־
בָּם אַנְשֵׁי־חַיִל וְשַׂמְתָּם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי׃ וַיָּבֵא 7
יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמִדֵהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב
אֶת־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ׃ 8
וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת 9
שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׂיגוּ אֶת־יְמֵי שְׁנֵי
חַיֵּי אֲבֹתַי בִּימֵי מְגוּרֵיהֶם׃ וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא י
מִלִּפְנֵי פַרְעֹה׃ וַיּוֹשֶׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֶּן לָהֶם שנ׳ עי 11
אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמֵיטַב הָאָרֶץ בְּאֶרֶץ רַעְמְסֵס כַּאֲשֶׁר
צִוָּה פַרְעֹה׃ וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת כָּל־ 12
בֵּית אָבִיו לֶחֶם לְפִי הַטָּף׃ וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־ 13
כָבֵד הָרָעָב מְאֹד וַתֵּלַהּ אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי

6. *able men.* Or, "men of activity." The expression implies both moral worth and physical efficiency.

make them rulers over my cattle. A further sign of the king's gratitude. Joseph's relatives are to be appointed royal officers, superintendents of the king's herdsmen.

7–11. Joseph presents his father to the king.

7. *and set him.* Or, "presented him before Pharaoh."

Jacob blessed Pharaoh. The aged Patriarch asks the blessing of God for the king who had befriended his beloved son.

9. *pilgrimage.* Or, "sojournings." Jacob does not say "my life." "All the days of my life I have been a sojourner" (Rashi). To the Patriarch this earthly life is but a pilgrimage, the real life is Beyond; cf. Ps. xxxix, 13.

few and evil. "Few," as compared with the long life of his father and grandfather; "evil," sad or unhappy.

11. *and Joseph placed.* Or, "settled."

in the land of Rameses. *i.e.* the district round the town Rameses. This town is mentioned in Ex. i, 11. Its name was given to it in the reign of Rameses II, who is generally held to be the Pharaoh of the Oppression.

12. *nourished.* Supported.

of the famine. 14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 15. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for our money faileth. 16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year. 18. And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: 19. wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land

which had formerly been held by local proprietors, belonging either to the Pharaoh or to the temples. At the same time public granaries make their appearance, the superintendent of which became one of the most important of Egyptian officials" (Sayce).

seed. See verse 23.

14 הָרָעָב: וַיְלַקֶּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם
וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־
ט׳ הַכֶּסֶף בֵּיתָה פַּרְעֹה: וַיִּתֹּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ
כְּנַעַן וַיָּבֹאוּ כָל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הָבָה־לָנוּ לֶחֶם
16 וְלָמָּה נָמוּת נֶגְדֶּךָ כִּי אָפֵס כָּסֶף: וַיֹּאמֶר יוֹסֵף הָבוּ מִקְנֵיכֶם
17 וְאֶתְּנָה לָכֶם בְּמִקְנֵיכֶם אִם־אָפֵס כָּסֶף: וַיָּבִיאוּ אֶת־מִקְנֵיהֶם
אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן
וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים וַיְנַהֲלֵם בַּלֶּחֶם בְּכָל־מִקְנֵהֶם
18 בַּשָּׁנָה הַהִוא: וַתִּתֹּם הַשָּׁנָה הַהִוא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה
הַשֵּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נְכַחֵד מֵאֲדֹנִי כִּי אִם־תַּם הַכֶּסֶף
וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנִי לֹא נִשְׁאַר לִפְנֵי אֲדֹנִי בִּלְתִּי אִם־
19 גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ: לָמָּה נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם־אַדְמָתֵנוּ
קְנֵה־אֹתָנוּ וְאֶת־אַדְמָתֵנוּ בַּלָּחֶם וְנִהְיֶה אֲנַחְנוּ וְאַדְמָתֵנוּ
עֲבָדִים לְפַרְעֹה וְתֶן־זֶרַע וְנִחְיֶה וְלֹא נָמוּת וְהָאֲדָמָה לֹא

from which Joseph delivered the country. "The eating of human flesh became so common as to excite no surprise," writes a medieval eye-witness of one of these famines; "the road between Syria and Egypt was like a vast field sown with human bodies."

14. *Pharaoh's house.* *i.e.* the royal treasury.

15. *faileth.* lit. "is at an end."

16. *for your cattle.* In exchange for your cattle.

17. *horses.* As articles of luxury, the horses are mentioned first.

18. *the second year.* The year following the year after the five years, *i.e.* the seventh year (Luzzatto).

in the sight of the lord. lit. "before my lord."

our bodies and our lands. Which they offer in exchange for bread.

19. *both we and our land.* "The old feudal nobility of Egypt disappeared in the Hyksos period, and from the time of the eighteenth Dynasty onward we find the land,

be not desolate. 20. So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. 21. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. 22. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. 23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh; lo, here is seed for you, and ye shall sow the land. 24. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.* m 25. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 26. And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's. 27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.

For the Lesson from the Prophets, Ezekiel XXXVII, 15-28, *see* The Haftorahs, p. 508.

כ תֵּשֶׁם: וַיִּקֶן יוֹסֵף אֶת־כָּל־אַדְמַת מִצְרַיִם לְפַרְעֹה כִּי־מָכְרוּ
מִצְרִיִם אִישׁ שָׂדֵהוּ כִּי־חָזַק עֲלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ
21 לְפַרְעֹה: וְאֶת־הָעָם הֶעֱבִיר אֹתוֹ לֶעָרִים מִקְצֵה גְבוּל־
22 מִצְרַיִם וְעַד־קָצֵהוּ: רַק אַדְמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק
לַכֹּהֲנִים מֵאֵת פַּרְעֹה וְאָכְלוּ אֶת־חֻקָּם אֲשֶׁר נָתַן לָהֶם
23 עַל־כֵּן לֹא מָכְרוּ אֶת־אַדְמָתָם: וַיֹּאמֶר יוֹסֵף אֶל־
הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אַדְמַתְכֶם לְפַרְעֹה הֵא־
24 לָכֶם זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה: וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם
חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה
מפטיר כה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם: וַיֹּאמְרוּ
חָיִּתָנוּ נִמְצָא־חֵן בְּעֵינֵי אֲדֹנִי וְהָיֵנוּ עֲבָדִים לְפַרְעֹה:
26 וַיָּשֶׂם אֹתָהּ יוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה עַל־אַדְמַת מִצְרַיִם
לְפַרְעֹה לַחֹמֶשׁ רַק אַדְמַת הַכֹּהֲנִים לְבַדָּם לֹא הָיְתָה
27 לְפַרְעֹה: וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ
בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד: יב 12

20. *bought all the land of Egypt for Pharaoh.* In this manner Pharaoh became the feudal lord of all Egypt.

21. *to the cities.* The cities became "concentration camps" for facilitating the distribution of food.

22. *only the land of the priests.* The priests had a fixed portion from the royal granaries; so there was no occasion for them to sell their lands.

24. *a fifth.* This tax was not excessive. The Jews, in the time of the Maccabees, paid the Syrian government one-third of the seed (I Macc. x, 30).

25. *thou hast saved our lives.* The people gratefully acknowledge the vital service rendered them by Joseph.

Pharaoh's bondmen. To pay the tax as ordained (Rashi).

26. *unto this day.* In the days of Moses, the arrangement described was still in force.

27. *gat them possessions.* Acquired property by purchase (Kimchi).

XII. VAYYECHI

28. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years. 29. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 30. but when I sleep with my

hearts and souls made better by his presence during his pilgrimage on earth, can be said to have *lived*, only such a one is heir to immortality.

seventeen years. The same period of years that Joseph was cared for in his father's house.

29. *and the time drew near.* lit. "and the days of Israel drew near to die." The "days" play an important part in the story of Jacob. He lived every day; every moment counted.

thy hand under my thigh. See on XXIV, 2.

kindly and truly. Heb. "*chesed ve-emess.*" "Deal in true kindness with me even after my death by carrying out my wishes as regards my burial." "Which is the truest and most disinterested kindness?" ask the Rabbis. "The kindness shown to one who is dead." The last rites performed in connection with the dead are accounted as the highest form of lovingkindnesses, חסד של אמת.

bury me not, I pray thee, in Egypt. His one thought, oftentimes repeated, was that his bones should not rest in that strange land; not in pyramid or painted chamber, but in the cell that he had digged for himself in the primitive sepulchre of his fathers (Stanley).

30. *but when I sleep with my fathers.* Better, "*so that I sleep with my fathers.*" His burial in Canaan would keep alive the wish of his descendants to return to the Promised Land.

28 וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי
29 יַעֲקֹב שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה: וַיִּקְרְבוּ
יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לִבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא
מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי
ל חֶסֶד וֶאֱמֶת אַל־נָא תִקְבְּרֵנִי בְּמִצְרָיִם: וְשָׁכַבְתִּי עִם־אֲבֹתָי

28. ע אין כאן פסקא כלל כי אם רווח אות אחת

XII. VAYYECHI

(Chapters XLVII, 28–L, 26)

Chapter XLVII

In this concluding Sedrah of Genesis, we see the sunset of Jacob's career. We behold this storm-tossed soul on his death-bed, blessing his children. He is not afraid to die: "I will sleep with my fathers," he says. He is at peace with God. "For thy salvation do I hope, O Lord," are among the last words he utters. He knows that he can never travel beyond God's care. He is at peace with man. Esau, Dinah, Joseph—what a world of strife and suffering and anguish, did each of these tragedies bring him—and yet he dies blessing. Though starting as "a plain man dwelling in tents," his is no cloistered virtue, and he certainly is no sinless being. But he possesses the rare art of extracting good from every buffeting of Destiny. He errs and he stumbles, but he ever rises again; and on the anvil of affliction his soul is forged.

28. *And Jacob lived.* Heb. ויחי יעקב. Of how few men, asks a famous modern Jewish preacher, can we repeat a phrase like, "And Jacob *lived*." When many a man dies, a death-notice appears in the Press. In reality, it is a life-notice; because but for it, the world would never have known that that man had ever been alive. Only he who has been a force for human goodness and abides in

fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 31. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

CHAPTER XLVIII

48 1. And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 4. and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. 5. And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. 6. And thy

an everlasting possession. In spite of temporary loss, the children of Israel have an inalienable right to the Land of Promise.

5. *and now.* Jacob adopts the two sons of Joseph, Ephraim and Manasseh, born before he came to Egypt, thus making them equal to any of his other sons. By giving him a double portion of his inheritance, he transferred to Joseph the rights of the true first-born.

וּנְשָׂאתַנִי מִמִּצְרַיִם וּקְבַרְתָּנִי בְּקִבְרָתָם וַיֹּאמֶר אָנֹכִי אֶעֱשֶׂה
31 כִּדְבָרֶךָ: וַיֹּאמֶר הִשָּׁבְעָה לִּי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל
עַל־רֹאשׁ הַמִּטָּה: פ

מח — Cap. XLVIII.

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ
חֹלֶה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה וְאֶת־אֶפְרָיִם:
ב וַיַּגֶּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזֵּק
3 יִשְׂרָאֵל וַיֵּשֶׁב עַל־הַמִּטָּה: וַיֹּאמֶר יַעֲקֹב אֶל־יוֹסֵף אֵל שַׁדַּי
4 נִרְאָה־אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ אֹתִי: וַיֹּאמֶר אֵלַי
הִנְנִי מַפְרְךָ וְהִרְבִּיתִךָ וּנְתַתִּיךָ לִקְהַל עַמִּים וְנָתַתִּי אֶת־
ה הָאָרֶץ הַזֹּאת לְזַרְעֲךָ אַחֲרֶיךָ אֲחֻזַּת עוֹלָם: וְעַתָּה שְׁנֵי־
בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד־בֹּאִי אֵלֶיךָ מִצְרַיְמָה
6 לִי־הֵם אֶפְרַיִם וּמְנַשֶּׁה כִּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ־לִי: וּמוֹלַדְתְּךָ

31. *swear unto me.* The actual oath seems to be independent of the ceremony of placing the hand under the thigh, in v. 29. The oath was to enable Joseph to overcome any objections that might be raised by Pharaoh.

bowed himself upon the bed's head. i.e. he worshipped God on the pillow of the bed. During the taking of the oath, Jacob was sitting up in bed. He now lies down again in his bed, and thanks God for the assurance given by Joseph to bury him in Canaan (Ibn Ezra, Sforno).

Chapter XLVIII. Ephraim and Manasseh

1. *he took with him his two sons.* That Jacob might bless them before his death.

2. *and Israel strengthened himself.* He exerted himself and sat up, with his feet on the ground.

3. *Luz. i.e.* Bethel, see XXVIII, 19.

God Almighty. Heb. "*El Shaddai.*"

issue, which thou begettest after them, shall be thine ; they shall be called after the name of their brethren in their inheritance. 7. And as for me, when I came from Paddan, Rachel died, to my sorrow in the land of Canaan in the way, when there was still some way to come unto Ephrath : and I buried her there in the way to Ephrath (the same is Beth-lehem). 8. And Israel beheld Joseph's sons, and said, Who are these? 9. And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.* ii 10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him ; and he kissed them, and embraced them. 11. And Israel said unto Joseph, I had not thought to see thy face : and, lo, God hath let me see thy seed also. 12. And Joseph brought them out from between his knees ; and he bowed himself with his face to the earth. 13. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and

knees was the symbol of adoption. Joseph's sons had thus been placed upon or between the knees of Jacob. This having been done, Joseph removes them.

bowed himself. In gratitude to his father.

13. Jacob was now to bless the lads. Joseph places Manasseh, the first-born, opposite to Jacob's right hand. This position was the station of honour.

אֲשֶׁר־הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ
7 בְּנַחֲלָתָם: וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן
בַּדֶּרֶךְ בְּעוֹד כִּבְרַת־אֶרֶץ לָבֹא אֶפְרָתָה וָאֶקְבְּרֶהָ שָּׁם
8 בְּדֶרֶךְ אֶפְרָת הִוא בֵּית לָחֶם: וַיַּרְא יִשְׂרָאֵל אֶת־בְּנֵי
9 יוֹסֵף וַיֹּאמֶר מִי־אֵלֶּה: וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בָּנַי הֵם
שני אֲשֶׁר־נָתַן־לִי אֱלֹהִים בָּזֶה וַיֹּאמֶר קָחֶם־נָא אֵלַי וַאֲבָרְכֵם:
10 וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן לֹא יוּכַל לִרְאוֹת וַיַּגֵּשׁ אֹתָם
11 אֵלָיו וַיִּשַּׁק לָהֶם וַיְחַבֵּק לָהֶם: וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף
רְאֹה פָנֶיךָ לֹא פִלָּלְתִּי וְהִנֵּה הֶרְאָה אֹתִי אֱלֹהִים גַּם
12 אֶת־זַרְעֶךָ: וַיּוֹצֵא יוֹסֵף אֹתָם מֵעִם בִּרְכָּיו וַיִּשְׁתַּחוּ לְאַפָּיו
13 אָרְצָה: וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם בִּימִינוֹ מִשְׂמְאל
יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בִּשְׂמֹאלוֹ מִימִין יִשְׂרָאֵל וַיַּגֵּשׁ אֵלָיו:
14 וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא

6. *they shall be called after the name of their brethren.* They will be included in the tribe of Ephraim or in the tribe of Manasseh.

7. *Rachel.* These words, it seems, Jacob spoke to himself; otherwise he would have said, "thy mother." It was to honour Rachel, the sorrow of whose loss haunts him all his life, that Jacob adopts her grandchildren as his own sons. Instead of being the mother of only two tribes, she will now be accounted the ancestress of four, her honour and esteem increasing accordingly (Herxheimer, S. R. Hirsch).

to my sorrow. lit. "upon me"; cf. XXXIII, 13.

8. *beheld.* He is on his death-bed with eyes dimmed by the mist that would soon close them forever. He does not know his grandchildren who accompany their father. He discerned faintly the figures of the young men, but could not distinguish their features; see v. 10.

10. *could not see.* Clearly; hence his question when seeing Joseph's sons, "Who are these"?

11. *I had not thought.* I had not hoped.

12. *from between his knees.* To place a child upon the

his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the firstborn. 15. And he blessed Joseph and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, 16. the angel which hath redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.* iii 17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. 18. And Joseph said unto his father, Not so, my father : for this is the firstborn ; put thy right hand upon his head. 19. And his father refused, and said, I know it, my son, I know it : he also shall become a people, and he also shall be great : howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations. 20. And he blessed them that day, saying, In thee shall Israel bless, saying,

had been endowed with the birthright. The younger brother in Scripture is at times preferred to the elder. Abel, Abraham, Isaac, Moses and David afford striking instances of this fact.

a multitude. lit. " fulness."

20. *In thee shall Israel bless.* To this day, every pious Jewish father on Sabbath eve places his hand on the head of his son, and blesses him in the words : " God make thee as Ephraim and Manasseh " (Authorised Prayer Book, p. 122). Ephraim and Manasseh would not barter away their " Jewishness " for the most exalted social position, or the

הַצָּעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ מְנַשֶּׁה שֹׂכֵל אֶת־יָדָיו כִּי
ס מְנַשֶּׁה הַבְּכוֹר: וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמַר הָאֱלֹהִים אֲשֶׁר
הִתְהַלְּכוּ אֲבֹתַי לְפָנָיו אַבְרָהָם וְיִצְחָק הָאֱלֹהִים הָרֹעֶה
16 אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזֶּה: הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־
רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי
שלישי 17 אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: וַיַּרְא יוֹסֵף כִּי־
יָשִׁית אָבִיו יַד־יְמִינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיֵּרַע בְּעֵינָיו וַיִּתְמֹךְ
יַד־אָבִיו לְהָסִיר אֹתָהּ מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:
18 וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִּי־זֶה הַבְּכֹר שִׂים יְמִינְךָ
19 עַל־רֹאשׁוֹ: וַיְמָאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי גַּם־הוּא
יִהְיֶה־לְעָם וְגַם־הוּא יִגְדָּל וְאוּלָם אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנּוּ
כ וְזַרְעוֹ יִהְיֶה מְלֹא־הַגּוֹיִם: וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ

מלא ו v. 20.

14. *guiding his hands wittingly.* Jacob, against Joseph's wish, places the younger above the elder. This is the first instance in Scripture of the laying on of the hands in blessing.

15. *blessed Joseph.* By blessing his children (Rashbam).

the God which hath fed me. "The God who hath been my shepherd '" (AJ); cf. Ps. xxiii, 1.

16. *the angel.* This verse is connected with the preceding verse. The Jonathan Targum paraphrases: "The God whom my fathers Abraham and Isaac worshipped, the God who hath nourished me all my life long unto this day – may it be Thy will that the angel whom Thou didst appoint to redeem me from all evil, bless the lads."

let my name be named in them. i.e. "may they be worthy of having their names coupled with my own, and those of my ancestors Abraham and Isaac" (Sforno).

17. *it displeased him.* Seeing his father place the younger son above the older. What is narrated in v. 17–19 happened before the blessing was given (Rashbam).

he held up. He grasped.

19. *I know it.* "That Manasseh is the firstborn" (Rashi).

his younger brother shall be greater than he. Just as if he

God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. 21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. 22. Moreover I have given to thee one mountain slope above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.* iv

CHAPTER XLIX

49 1. And Jacob called unto his sons, and said:
Gather yourselves together, that I may tell you
that which shall befall you in the latter days.
2. Assemble yourselves, and hear, ye sons of
Jacob;
And hearken unto Israel your father.
3. Reuben, thou art my firstborn, my might,
and the first-fruits of my strength;

descendants have remained "Children of Israel" for all time.

in the end of days. *i.e.* in the distant future. In the Prophets, this phrase is used to express the Messianic age.

2. The Blessing is in poetic form, and therefore marked by *parallelism*, or "thought rhythm," which is a characteristic of all Heb. poetry. This verse forms an introduction to the main theme of the chapter. Jacob demands their earnest attention because of the fateful message he has to convey to them.

3–4. Reuben

3. *my firstborn.* Reuben's natural rights have been forfeited. He has birth, dignity, opportunity; but no strength of character. In the Scripture narrative, he appears as a man who begins good actions, but does not complete them. Thus, he plans to save Joseph and he actually stops the murder, but Joseph is sold nevertheless. Reuben's descendants in

יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יְשִׂמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה
21 וַיָּשֶׂם אֶת־אֶפְרַיִם לִפְנֵי מְנַשֶּׁה: וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף
הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִׁיב אֶתְכֶם אֶל־
22 אֶרֶץ אֲבֹתֵיכֶם: וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר
לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי: פ רביעי

מט Cap. XLIX.

1 וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת
2 אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים: הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי
3 יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם: רְאוּבֵן בְּכֹרִי אַתָּה כֹחִי

most enviable political career, in the Egyptian state. They voluntarily gave up their place in the higher Egyptian aristocracy, and openly identified themselves with their "alien" kinsmen, the despised shepherd-immigrants. Every Jewish parent may well pray that his children show the same loyalty to their father and their father's God as did Ephraim and Manasseh.

22. This verse is the blessing addressed to Joseph personally.

mountain slope. Heb. *shechem.* The reference is to the plot of ground purchased by Jacob from Hamor at Shechem; see XXXIII, 19. It seems from the context that this plot of land had fallen into the hands of the Amorites, and had been retaken from them by force of arms. Jacob's military exploit is not elsewhere mentioned.

above thy brethren. i.e. more than thy brethren. Some commentators explain the extra portion bestowed upon Joseph as referring to the privilege accorded to his two sons in being accounted equals of the other tribes.

Chapter XLIX. The Blessing of Jacob

1. *Jacob called unto his sons.* His other sons who were not present when Jacob blessed Ephraim and Manasseh.

shall befall you. Jacob's words are prophetic anticipations of the future destinies of his children. The counsel and benediction which Israel imparts to them are such that their

The excellency of dignity, and the excellency of power.

4. Unstable as water, have not thou the excellency ;
Because thou wentest up to thy father's bed :
Then defiledst thou it : he went up to my couch.

5. Simeon and Levi are brethren ;
Weapons of violence are their swords.

6. O my soul, come not thou into their council ;
Unto their assembly, my glory, be not thou united ;
For in their anger they slew men
And in their selfwill they houghed oxen.

5–7. Simon and Levi

5. *Simeon and Levi are brethren.* In violence. See XXXIV, 26f. Moffat translates : " Simeon and Levi are a pair."

weapons of violence are their swords. Or, " compacts." The phrase is also rendered, " instruments of cruelty are in their habitations " (Onkelos, Kimchi and AV). The reference is evidently to their dealings in Shechem ; see XXXIV.

6. *council.* Or, " secret " ; *i.e.* secret confederacy.

my glory. i.e. my soul ; as in Psalm XVI, 9. What lofty conception of both glory and soul, to make them synonymous as the Heb. language does !

men. The Heb. is in the singular, the word being used collectively.

they houghed oxen. A figure of vindictive destructiveness such as is recounted in XXXIV, 28, 29. To " hough " is to sever certain sinews which render the animal helpless. The mutilation of animals is not recorded in that chapter. Many Versions therefore render, "they digged down a wall," referring to the distruction of Shechem. The Heb. words for " ox " and " wall " differ only in one dot—שׁוֹר and שׁוּר.

4 וְרֹאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז: פַּחַז כַּמַּיִם אַל־תּוֹתַר
כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אָז חִלַּלְתָּ יְצוּעִי עָלָה: פ
ה 6 שִׁמְעוֹן וְלֵוִי אַחִים כְּלֵי חָמָס מְכֵרֹתֵיהֶם: בְּסֹדָם אַל־תָּבֹא
נַפְשִׁי בִּקְהָלָם אַל־תֵּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבִרְצֹנָם

Jewish history remain true to ancestral type. When Deborah unfurled the banner of Israelitish independence in the days of the Judges, the tribes rallied round her. In the camp of Reuben, however, there were great deliberations and mighty searchings of heart, but no action ; see Judges V, 15. Subsequently, the tribe of Reuben is rarely mentioned in Israel's history.

my might. " As the firstborn, Reuben is endowed with a superabundant vitality, which is the cause at once of his pre-eminence and his undoing " (Skinner).

the excellency of dignity. A Hebraism for " superior in dignity." Superiority in dignity and power belonged to the firstborn. Onkelos renders, " For thee it was provided to receive three portions, the right of firstborn, the priesthood and the kingdom." The firstborn-right was given to Joseph, I Chron. V, 1 ; the priesthood was given to Levi, Num. III, 41 ; the kingly power or headship was allotted to Judah, see v. 8.

4. *unstable as water.* Any breeze can ruffle its surface. Or, " bubbling over like water," in uncontrolled vehemence of passion. Reuben's cardinal sin, says Jacob, was weakness of will, lack of self-control and firmness of purpose. The Heb. word for " unstable," *pachaz*, means recklessness ; the same root in Aramaic means, " to be lascivious."

have not thou the excellency. *i.e.* " thou shalt forfeit thy privileges " as the firstborn. None of the descendants of Reuben ever became judge, prophet or leader. Here Scripture stresses the idea that moral character is a more important factor than hereditary right.

he went up to my couch. The sudden change from the second to the third person is due to Jacob's loathing at the mere memory of Reuben's offence ; see XXV, 22.

7. Cursed be their anger, for it was fierce ;
And their wrath, for it was cruel :
I will divide them in Jacob,
And scatter them in Israel.
8. Judah, thee shall thy brethren praise :
Thy hand shall be on the neck of thine enemies ;
Thy father's sons shall bow down before thee.
9. Judah is a lion's whelp ;
From the prey, my son, thou art gone up :
He stooped down, he couched as a lion,
And as a lioness ; who shall rouse him up ?
10. The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until that which is his shall come ;
And unto him shall the obedience of the peoples be.

thou art gone up. To the security of the Judean hills, after the victorious conflicts in the Plain below.

10. *the sceptre.* The emblem of kingship.

from between his feet. The figure is that of an Oriental king sitting, with the ruler's staff between his knees ; as can be seen on Assyrian and Persian monuments.

until that which is his shall come. Heb. *ad ki yabo shiloh ;* lit. " until Shiloh come " ; or, " As long as men come to Shiloh." According to our translation, Judah's rule shall continue till he comes to his own, and the obedience of all the tribes is his. This translation may also mean that when the tribe of Judah has come into its own, the sceptre shall be taken out of its hands.

The explanation of this verse, especially of the Hebrew words עד כי יבא שילה, is very difficult. Some Jewish commentators have given it a Messianic meaning, while in the Church it has been held to refer to the Founder of Christianity. See the Additional Note at the end of the chapter, p. 418.

the peoples. *i.e.* the tribes of Israel, as in Deut. XXXIII, 3, 19.

7 עִקְרוּ־שׁוֹר׃ אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה אֲחַלְּקֵם
בְּיַעֲקֹב וַאֲפִיצֵם בְּיִשְׂרָאֵל׃ פ
8 יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲוּ לְךָ
9 בְּנֵי אָבִיךָ׃ גּוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ כָּרַע רָבַץ
כְּאַרְיֵה וּכְלָבִיא מִי יְקִימֶנּוּ׃ לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק
11 מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃ אֹסְרִי

v. 8. בראש עמד סימן בריה שמי׳ .10 v. ק דגושה

7. *cursed be their anger.* Jacob does not curse them but their sin, of which he could not have given a stronger condemnation. It is characteristic of the untrustworthiness of the Samaritan text that instead of the reading ארור, "Cursed be their anger," it has אדיר, "How splendid is their anger"!

I will divide them in Jacob. Fulfilled by the intermingling of the Simeonites in the inheritance of Judah (see Josh. XIX, 1); and by the dispersion of the tribe of Levi among the other tribes of Israel.

8–12. Judah

Contrast the characterisation of Reuben with Jacob's jubilant praise of Judah. Unlike Reuben, Judah has neither birthright nor the dignity or opportunity of the firstborn, but he has both strength and consistency of purpose. He knows his enemy, and—whether it be a person, an evil or a cause—his hand is upon that enemy's neck. Capable indeed of falling into grievous error and sin, he is yet true at heart. Judah's character fits him to take the lead and rule. He is the worthy ancestor of David, Isaiah and Nehemiah, the father of the royal tribe that led in the conquest of the Promised Land.

8. *Judah, thee shall thy brethren praise.* Foretells Judah's military glory in subduing the enemies of his brethren, the Philistines and Edomites, resulting in the acknowledgment of Judah as the national leader, or king.

9. *lion's whelp.* According to the Midrash, the emblem of the tribe of Judah was a lion. The metaphor suggests the vigour and nobility of Judah and his offspring; and the habitual swiftness and force of their military movements.

11. Binding his foal unto the vine,
And his ass's colt unto the choice vine ;
He hath washed his garments in wine,
And his vesture in the blood of grapes :
12. His eyes shall be red with wine,
And his teeth white with milk.
13. Zebulun shall dwell at the beach of the sea :
And he shall be for an haven of ships ;
And his border shall be upon Zidon.
14. Issachar is a strong ass,
Couching down between the sheepfolds ;
15. And he saw rest that it was good,
And the land that it was pleasant ;
And he bowed his shoulder to bear,
And became a servant under taskwork.
16. Dan shall judge his people,
As one of the tribes of Israel.

an haven of ships. To which they may come in safety.
Zidon. The actual territory of Zebulun stretched from the Sea of Galilee to Mt. Carmel, close under Tyre and Zidon.

14–15. ISSACHAR

14. *strong ass.* Indicating great physical power.
15. *rest.* As opposed to the wandering life of nomads (Ryle).
task-work. Or, " tribute." Issachar, possessed of rich territory, preferred rather to submit to tribute than to leave his ploughshare and take up the sword. See Deut. XXXIII, 18. Zunz translates, " and yieldeth himself to the service of the labourer."

16–18. DAN

16. *shall judge.* Or, " shall defend," or, " avenge." Onkelos understood this to refer to the tribe of Dan in the days of Samson (Judg. XV, 20).
his people. The tribe of Dan.

לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־
עֲנָבִים סוּתֹה: חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב: פ 12
זְבוּלֻן לְחוֹף יַמִּים יִשְׁכֹּן וְהוּא לְחוֹף אֳנִיֹּת וְיַרְכָתוֹ עַל־צִידֹן: פ 13
יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם: וַיַּרְא מְנֻחָה 14 מו
כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נָעֳמָה וַיֵּט שִׁכְמוֹ לִסְבֹּל וַיְהִי לְמַס־ 15
עֹבֵד: ס דָּן יָדִין עַמּוֹ כְּאַחַד שִׁבְטֵי יִשְׂרָאֵל: יְהִי־ 16 17

סתו ק ibid. ק עיין v. 11.

11. Instead of the translation, "Binding his foal unto the vine" (AV, RV and AJ), which would make Judah out to be a fool, render:

"*Harnessing his foal for* (the produce of) *one vine*,

"*And his ass's colt for* (the produce of) *one choice vine*"—which brings out in a striking figure the fruitfulness of Judah's land: one ass is required to carry away the produce of one vine; and even one choice vine yields enough fruit for the load of an ass's colt. This translation, founded on the interpretation of the Rabbis, is plainly indicated in Rashi and Rashbam; yet it has been overlooked by subsequent commentators (Marcus Jastrow).

choice vine. Heb. *sorek*, produced sweet grapes of superior quality. Grapes are to be so abundant that the people of Judah might wash their garments in them.

he hath washed. Better, "*he washeth*," denoting habitual action.

12. *his eyes shall be red with wine.* This rendering is absurd. According to it, Judah's eyes are red from excessive drinking, and Jacob's blessing is that Judah should be a drunkard! The word rendered "red," however, means "sparkling" (Septuagint, Gunkel, Gressmann); and the correct translation of the verse is: "*His eyes are more sparkling than wine.*"

his teeth white with milk. Does drinking milk produce white teeth? The correct translation (Septuagint, Vulgate, Saadyah, Jastrow) is, "*His teeth are whiter than milk.*"

13. Zebulun

13. The favourable geographical position of Zebulun's territory is described.

17. Dan shall be a serpent in the way,
An horned snake in the path,
That biteth the horse's heels,
So that his rider falleth backward.
18. I have waited for thy salvation, O Lord.*v
19. Gad, a troop shall press upon him :
But he shall press upon their heel.
20. Asher, his bread shall be fat,
And he shall yield royal dainties.
21. Naphtali is a hind let loose :
He giveth goodly words.

who giveth goodly words. Refers to the tribe's reputation for eloquence, and the great victory of Barak, a Naphtalite, which was followed by the glorious Song of Deborah(Kimchi). Another translation is, "Naphtali is a slender terebinth, which putteth forth goodly branches." Joseph too (next verse) is compared to a vine.

22–26. Joseph

Jacob reserves his softest and most loving accents for Joseph, who united whatever is best and noblest in both Reuben and Judah. He is the man of vision, the man of dreams ; but to this he joins moral and spiritual strength in all the vicissitudes of life. He is the ideal son, the ideal brother, the ideal servant, the ideal administrator. His character and story have from of old been held to be typical of the character and story of Israel. Like Joseph, the Jew has been the dreamer of the ages, dreaming Israel's dream of universal justice and peace and brotherhood. Like Joseph, he has everywhere been the helpless victim of the hatred of his step-brethren, hatred that drove him from home and doomed him to Exile. In that Exile, he has, like Joseph, times without number resisted the Great Temptation of disloyalty to the God of his fathers. In the dreams of Joseph, the sun, moon and eleven stars bowed down to him. It is the stars that bow to *him*, and not he to the stars. This is characteristic

דָּן נָחָשׁ עָלִי־דָּרֶךְ שְׁפִיפֹן עַלִי־אֹרַח הַנֹּשֵׁךְ עִקְּבֵי־סוּס
18 וַיִּפֹּל רֹכְבוֹ אָחוֹר: לִישׁוּעָתְךָ קִוִּיתִי יְהוָה: ס גָּד גְּדוּד חמישי
19 כ יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב: ס מֵאָשֵׁר שְׁמֶנָה לַחְמוֹ וְהוּא
21 יִתֵּן מַעֲדַנֵּי־מֶלֶךְ: ס נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־

17. ק דנושה

17. *an horned snake.* Is small, but highly venomous; it coils itself in the sand and, if disturbed, darts out upon any passing animal. Dan will prove dangerous to his foes by ambuscades and guerilla warfare.

18. *I have waited for thy salvation.* Is probably intended as part of the blessing bestowed upon Dan, who was in the most exposed position among all the tribes of Israel.

thy salvation. i.e. deliverance wrought by thee.

19. Gad

19. *a troop shall press.* There is here, as in previous verses, a play upon the name. Perhaps the translation should be "a raiding band raids him, but he will band himself against their heel."

Gad succeeded in repelling the Ammonites, Moabites and Aramaeans, who were constantly raiding his borders. Jephthah was of this tribe.

20. Asher

20. *Asher.* "As for Asher" (AJ). The name Asher means, "happy or fortunate" (see xxx, 13); and this meaning is reflected in the blessing bestowed upon him. The land of Asher was prosperous or happy; cf. Arabia Felix.

royal dainties. Delicacies fit for the table of kings. The allusion is probably to an export trade carried on by the men of Asher.

21. Naphtali

21. *hind let loose.* An image of swiftness and grace in movement.

22. Joseph is a fruitful bough,
A fruitful bough by a fountain ;
His branches run over the wall.
23. The archers have sorely grieved him,
And shot at him, and persecuted him :
24. But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence, from the Shepherd, the Rock of Israel,)
25. Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
26. The blessings of thy father
Have prevailed above the blessings of my progenitors

the deep. The subterranean reservoir of waters beneath, from which springs the fertility to soil.

the breasts. The fruitfulness of the family.

26. *have prevailed.* "Are mighty beyond" (AJ) ; are of greater excellence. The verse states that the blessings received by Jacob surpass the blessings vouchsafed to Jacob's fathers. Jacob now bestows these enhanced blessings upon Joseph, thereby making him the heir both of himself and of his ancestors.

unto the bound of the everlasting hills. As high above the blessings bestowed on Jacob's father as the hills are above the plains.

prince. lit. "that is separate from his brethren," *i.e.* apart from, eminent, among his brethren.

22 שָׁפָר׃ ס בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה
23 עָלֵי־שׁוּר׃ וַיְמָרְרֻהוּ וָרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים׃ וַתֵּשֶׁב
24 בְּאֵיתָן קַשְׁתּוֹ וַיָּפֻזוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם
כה רֹעֶה אֶבֶן יִשְׂרָאֵל׃ מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ
בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכֹת
26 שָׁדַיִם וָרָחַם׃ בִּרְכֹת אָבִיךָ גָּבְרוּ עַל־בִּרְכֹת הוֹרַי עַד־

קמץ בדיק v. 25.

of both Joseph and Israel. אין מול לישראל, says Rabbi Yochanan. An Israelite should be ashamed to blame his star, his environment or any outward circumstance for his moral downfall or his religious apostasy. Man is captain of his own soul; and wherever there is a will to Judaism, there is a way to lead the Jewish life.

22. *by a fountain.* Cf. Psalm 1, 3; the proximity of water is a necessary condition, if the tree is to grow and bear fruit.

23. *the archers.* His brethren.

grieved. Harassed by hostile action. In spite of attack, the strength of Joseph and his descendants is unimpaired, because the Almighty is with him.

24. *his bow abode in strength. i.e.* continued firm and strong.

made strong. Or, "active"; or, "supple." This verse suggests a fine picture; the bow held steadily in position, while the hand that discharges the arrows in quick succession moves nimbly to and fro (Gunkel).

by the hand. Indicating the source of Joseph's salvation.

the Mighty One of Jacob. A title of God, see Is. 1, 24.

from thence. From the Mighty One of Jacob.

from the Shepherd, the Rock of Israel. This a departure from both the Text and Margin of the RV, which spell *Shepherd* with a small s. "*Rock* of Israel" is substituted for the misleading and unusual form, "stone of Israel."

25. Three blessings are mentioned.
blessings of heaven. Rain and dew, sunshine and wind.

Unto the utmost bound of the everlasting hills :
They shall be on the head of Joseph,
And on the crown of the head of him that is prince among his brethren.* vi

27. Benjamin is a wolf that ravineth :
In the morning he shall devour the prey,
And at even he shall divide the spoil.

28. All these are the twelve tribes of Israel : and this is it that their father spake unto them and blessed them ; every one according to his blessing he blessed them. 29. And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30. in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a buryingplace : 31. there they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah : 32. the field and the cave that is therein, which was purchased from the children of Heth. 33. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

ששי תַּאֲוַת גִּבְעַת עוֹלָם תִּהְיֶיןָ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו: פ
27 בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד וְלָעֶרֶב יְחַלֵּק שָׁלָל:
28 כָּל־אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר
לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בֵּרַךְ
29 אֹתָם: וַיְצַו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֶאֱסָף אֶל־עַמִּי קִבְרוּ
אֹתִי אֶל־אֲבֹתָי אֶל־הַמְּעָרָה אֲשֶׁר בִּשְׂדֵה עֶפְרֹן הַחִתִּי:
ל בַּמְּעָרָה אֲשֶׁר בִּשְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר־עַל־פְּנֵי מַמְרֵא
בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה מֵאֵת עֶפְרֹן
31 הַחִתִּי לַאֲחֻזַּת־קָבֶר: שָׁמָּה קָבְרוּ אֶת־אַבְרָהָם וְאֶת שָׂרָה
אִשְׁתּוֹ שָׁמָּה קָבְרוּ אֶת־יִצְחָק וְאֶת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה
32 קָבַרְתִּי אֶת־לֵאָה: מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ מֵאֵת
33 בְּנֵי־חֵת: וַיְכַל יַעֲקֹב לְצַוֹּת אֶת־בָּנָיו וַיֶּאֱסֹף רַגְלָיו אֶל־
הַמִּטָּה וַיִּגְוַע וַיֵּאָסֶף אֶל־עַמָּיו:

27. קמץ בויק

27. Benjamin

27. *a wolf that ravineth.* Or, "that teareth," referring to the warlike character of the tribe; see Judg. v. 14 and xx. 16.

28. *twelve tribes.* Joseph, and not his sons, receives the blessings. Jacob in blessing his sons was at the same time blessing the future tribes.

every one. Received his appropriate blessing. The future would prove the prophetic nature of their father's benediction.

32. *purchased from the children of Heth.* With their knowledge and consent (Abarbanel). Joseph having been away from Canaan for so many years, receives explicit directions as to the spot where his father is to be buried. This verse implies a deed of purchase.

33. *gathered up his feet.* He had been sitting; he now lay down in bed.

yielded up the ghost. Expired.

and was gathered unto his people. This passage shows that not burial of the body is meant, but the soul's departure to join the souls of those who had gone before.

Authorised Version, and assumes that *Shiloh* is a personal name or a Messianic title. Although this assumption finds support in Rabbinic literature, it is there only a homiletic comment without official and binding authority. Despite the fact that nowhere in Scripture is that term applied to the Messiah, Christian theologians assume that Shiloh is a name of the Founder of Christianity. In this sense, "Till Shiloh come" is a favourite text of Christian missionaries in attempting to convert illiterate Jews or those ignorant of Scripture. It is noteworthy that this translation only dates from the year 1534, and is found for the first time in the German Bible of Sebastian Munster. Although it is retained in the text of the Revised Version, it is now rejected by all those who have a scholarly acquaintance with the subject. Even a loyal Bishop of the Church of England, the late Dean of Westminster, wrote, "The improbability of this later interpretation is so great that it may be dismissed from consideration" (Ryle).

Such likewise is the judgment which must be passed on the translations of all the other alleged Christological passages which missionaries to the Jews are fond of quoting. Christian scholars of repute are gradually giving up such partisan interpretations. Thus Psalm II, 12 is translated in the Authorised Version as, "Kiss the Son," with the obvious Christian reference. In the Revised Version text, however, this is softened to "Kiss the son"; while the Margin gives, "Worship in purity." The latter is in agreement with Jewish authorities.

Similarly, in connection with Isaiah VII, 14, "A virgin shall conceive," Christian scholars to-day admit that "virgin" is a mistranslation for the Heb. word *almah*, in that verse. A "maid" or unmarried woman is expressed in Hebrew by *bethulah*. The word *almah* in Isaiah VII, 14 means no more than a young woman of age to be a mother, whether she be married or not.

The most famous passage of this class is the Fifty-third chapter of Isaiah. For eighteen hundred years Christian theologians have passionately maintained that it is a Prophetic anticipation of the life of the Founder of their Faith. An impartial examination of the chapter, however, shows that the Prophet is speaking of *a past historical fact*, and is describing one who had already been smitten to death. Consequently, a reference to an event which is said to have happened many centuries later is excluded.

These three instances may be taken as typical. Modern

Additional Note G. Alleged Christological References in Scripture

The first of these references is alleged to be in the words often translated by "Until Shiloh come," in v. 10 of this chapter. Most of the ancient and modern explanations of this verse turn upon the Heb. word rendered by *Shiloh*.

I. It is a strange circumstance that the older Jewish versions and commentators (Septuagint, Targums, Saadyah and Rashi) read this word without a *yod*; as if written שֶׁלֹה, the archaic form for "his"; or as if it were a poetic form for "peace."

(*a*) The translation adopted in this edition of the Pentateuch, "Until that which is his shall come," is that of the RV Margin, and is derived from the Septuagint. Its meaning is, The sceptre shall not depart from Judah till all that is reserved for him shall have been fulfilled.

(*b*) "Till he come whose it (the kingdom) is" (Onkelos and Jerusalem Targum, Saadyah, Rashi and other Jewish commentators).

(*c*) "Till peace cometh" (M. Friedlander).

II. Most commentators, however, take the word שילה as the name of a place or person.

(*a*) "As long as men come to Shiloh" (to worship). This is the translation of the American Jewish Version. Shiloh was the location of the sanctuary in the days of the Prophet Samuel, before Jerusalem became the centre of Jewish worship. As the outstanding superiority of the tribe of Judah only began after the Temple was built at Jerusalem, this interpretation is unsatisfactory.

(*b*) "Till he of Shiloh cometh," and the obedience of the peoples be turned to him. Mendelssohn and Zunz see in the verse a prediction of the event described in I Kings, xi, 29f. Ahijah, the Prophet of Shiloh, foretold to Jeroboam that a part of the Kingdom would be taken from Solomon and transferred to him; that ten tribes of Israel (here called "peoples," see Gen. xlviii, 4) would break away from the House of David, and submit to his rule. This ingenious explanation fails to satisfy for various reasons. "He of Shiloh" would be in Heb. not שילה, but השילוני; the tribes were not turned to the Prophet of Shiloh but to Jeroboam; and the utterance would have been quite unintelligible to Judah.

(*c*) "Till Shiloh come." This is the rendering of the

CHAPTER L

50 1. And Joseph fell upon his father's face, and wept upon him, and kissed him. 2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days. 4. And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. 6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8, and all the house of Joseph, and his brethren, and his father's

5. *which I have digged.* "Which I have prepared" (Onkelos). It is quite likely that Jacob had prepared the grave for his own interment, next to the grave of Leah in the Cave of Machpelah.

and I will come back. Joseph assures Pharaoh that he intends to return to Egypt.

7. *all the elders.* The respect shown to Jacob is evidently due to the great position occupied by Joseph in Egypt. Such processions as described in our text are frequently represented on Egyptian tombs.

CAP. L. נ

נ

2 א וַיִּפֹּל יוֹסֵף עַל־פְּנֵי אָבִיו וַיֵּבְךְּ עָלָיו וַיִּשַּׁק־לוֹ: וַיְצַו יוֹסֵף
אֶת־עֲבָדָיו אֶת־הָרֹפְאִים לַחֲנֹט אֶת־אָבִיו וַיַּחַנְטוּ הָרֹפְאִים
3 אֶת־יִשְׂרָאֵל: וַיִּמְלְאוּ־לוֹ אַרְבָּעִים יוֹם כִּי כֵן יִמְלְאוּ יְמֵי
4 הַחֲנֻטִים וַיִּבְכּוּ אֹתוֹ מִצְרַיִם שִׁבְעִים יוֹם: וַיַּעַבְרוּ יְמֵי
בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה לֵאמֹר אִם־נָא מָצָאתִי
ה חֵן בְּעֵינֵיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר: אָבִי הִשְׁבִּיעַנִי
לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנַעַן
שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא וְאִקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה:
6 וַיֹּאמֶר פַּרְעֹה עֲלֵה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ:
7 וַיַּעַל יוֹסֵף לִקְבֹּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עַבְדֵי פַרְעֹה
8 זִקְנֵי בֵיתוֹ וְכֹל זִקְנֵי אֶרֶץ־מִצְרָיִם: וְכֹל בֵּית יוֹסֵף וְאֶחָיו

scholarship has shattered the arguments from the Scriptures which missionaries have tried, and are still trying, to impose upon credulous Jews.

CHAPTER L. JACOB'S BURIAL. THE DEATH OF JOSEPH

1. *and Joseph.* This does not imply that the other children of Jacob did not do even as Joseph did.

2. *to embalm his father.* Not in imitation of the custom of the Egyptians who took care to preserve the body after death and keep it ready for occupation by the soul. Joseph's purpose was merely to preserve it from dissolution before it reached the Cave of Machpelah.

3. *the Egyptians wept for him.* Out of respect for Joseph. Probably the forty days of embalming formed part of the seventy days (Rashi).

4. *unto the house of Pharaoh.* Joseph, as a mourner, would not approach the king in person.

house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9. And there went up with him both chariots and horsemen: and it was a very great company. 10. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. 11. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim, which is beyond Jordan. 12. And his sons did unto him according as he commanded them: 13. for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.

14. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. 15. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. 16. And they sent a message unto Joseph, saying, Thy father did command before he died, saying, 17. So shall ye

15. *it may be that Joseph will hate us.* A notable example of the never-to-be-silenced voice of the guilty conscience.

16. *thy father did command.* An unrecorded message.

וּבֵית אָבִיו רַק טַפָּם וְצֹאנָם וּבְקָרָם עָזְבוּ בְּאֶרֶץ גֹּשֶׁן׃
9 וַיַּעַל עִמּוֹ גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כָּבֵד מְאֹד׃
י וַיָּבֹאוּ עַד־גֹּרֶן הָאָטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ־שָׁם
מִסְפֵּד גָּדוֹל וְכָבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֵבֶל שִׁבְעַת יָמִים׃
11 וַיַּרְא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת־הָאֵבֶל בְּגֹרֶן הָאָטָד וַיֹּאמְרוּ
אֵבֶל־כָּבֵד זֶה לְמִצְרָיִם עַל־כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם
12 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן׃ וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צִוָּם׃
13 וַיִּשְׂאוּ אֹתוֹ בָנָיו אַרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה
הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר
14 מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא׃ וַיָּשָׁב יוֹסֵף מִצְרַיְמָה
הוּא וְאֶחָיו וְכָל־הָעֹלִים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרֵי קָבְרוֹ
טו אֶת־אָבִיו׃ וַיִּרְאוּ אֲחֵי־יוֹסֵף כִּי־מֵת אֲבִיהֶם וַיֹּאמְרוּ לוּ
יִשְׂטְמֵנוּ יוֹסֵף וְהָשֵׁב יָשִׁיב לָנוּ אֵת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ
16 אֹתוֹ׃ וַיְצַוּוּ אֶל־יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר׃

8. *only their little ones . . . they left in the land of Goshen.* Because unable to endure the fatigue of travel to Canaan.

9. *chariots and horsemen.* To protect the procession.

10. *the threshing-floor of Atad.* The place Atad has not been identified.

seven days. This is still the Jewish period of mourning for the dead. The sacred institution of *Shivah* in its essence thus goes back to Patriarchal times.

11. *a grievous mourning.* Or, " an honourable mourning."

Abel-mizraim. Taken popularly to mean, "the mourning of Egypt," *ebel*, meaning " mourning."

beyond Jordan. This cannot mean east of the Jordan, as it is unthinkable that in going to the cave of Machpelah at Hebron the company would take the circuitous route round the Dead Sea. All difficulties disappear when we remember that to Moses and the Israelites in the land of Moab, the words " beyond Jordan " meant *west* of Jordan. This phrase therefore is another incidental confirmation of the Mosaic authorship of Genesis (W. H. Green).

say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. 18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19. And Joseph said unto them, Fear not: for am I in the place of God? 20. And as for you, ye meant evil against me: but God meant it for good, to bring to pass, as it is this day, to save much people alive.* vii 21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.* m 23. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon Joseph's knees. 24. And Joseph said unto

they had done, they were unwittingly carrying out the design of Providence" (Abarbanel).

to save much people alive. Not only the Egyptians and the children of Israel, but other people who came to Egypt to buy corn in the time of famine.

21. *and spake kindly unto them.* lit. "and he spoke to their heart."

22. *an hundred and ten years.* He survived his father fifty four years. In Egyptian writings, the age of 110 years is spoken of as an ideal lifetime.

23. *Machir.* The most powerful of the clans of Manasseh: see Judg. V, 14.

born upon Joseph's knees. The symbolical act of adoption.

17 כֹּה־תֹאמְרוּ לְיוֹסֵף אָנָּא שָׂא נָא פֶּשַׁע אַחֶיךָ וְחַטָּאתָם
כִּי־רָעָה גְמָלוּךָ וְעַתָּה שָׂא נָא לְפֶשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ
18 וַיֵּבְךְּ יוֹסֵף בְּדַבְּרָם אֵלָיו: וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו
19 וַיֹּאמְרוּ הִנֶּנּוּ לְךָ לַעֲבָדִים: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־
כ תִּירָאוּ כִּי הֲתַחַת אֱלֹהִים אָנִי: וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה
אֱלֹהִים חֲשָׁבָהּ לְטֹבָה לְמַעַן עֲשֹׂה כַּיּוֹם הַזֶּה לְהַחֲיֹת
שביעי 21 עַם־רָב: וְעַתָּה אַל־תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־
22 טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם: וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם
מפטיר 23 הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וְעֶשֶׂר שָׁנִים: וַיַּרְא
יוֹסֵף לְאֶפְרַיִם בְּנֵי שִׁלֵּשִׁים גַּם בְּנֵי מָכִיר בֶּן־מְנַשֶּׁה יֻלְּדוּ
24 עַל־בִּרְכֵּי יוֹסֵף: וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אָנֹכִי מֵת וֵאלֹהִים

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v. 17. ב׳ טעמים. v. 23. ס׳ רבתי

17. *the servants of the God of thy father.* Though thy father is dead, the God of thy father liveth (Rashi). They ask for his forgiveness, basing their plea on the claims of brotherhood of Faith. A fine religious appeal.

and Joseph wept. Because of their want of confidence in him.

18. *and his brethren also went.* Having originally sent others on their behalf, see v. 16, they now come in person to plead with Joseph.

behold, we be thy bondmen. Again fulfilling the old dreams, see XXXVII, 6f.

19. It is quite impossible for any man to counteract the Divine plan.

20. *ye meant evil.* Man proposes, but God disposes. "To me it appears that the sale of Joseph was the work of Providence, not only for him who was to be advanced to an exalted station, but also in the benign care that resulted from it for the whole people of Israel. Therefore, Joseph's brethren were not deserving punishment; on the contrary, Joseph repeatedly declares that in whatever

his brethren, I die: but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

become a living embodiment of the Moral Law. The Rabbis tell: The nations wondered why the Children of Israel in their wanderings through the desert, carried with them the bones of Joseph in a similar ark and in the same reverential manner as they did the Tables of the Covenant. "He whose remains are preserved in the one ark," they answered, "loyally obeyed the Divine commands enshrined in the other."

in Egypt. These last words prepare the mind for the new era that awaits Israel in Egypt, and for the eventful story of the Exodus.

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming, חזק חזק ונתחזק, "Be strong, be strong, and let us strengthen one another"—an echo of the words of the ancient warrior, "Be of good courage, and let us play the men, for our people and the cities of our God." (II Samuel, x, 12). *Be strong. i.e.* to carry out the teaching contained in the Book just completed.

The Massoretic Note states the number of verses in Genesis to be 1534; its Sedrahs (*parshiyyoth*) 12; its Sedarim, smaller divisions according to the Triennial Cycle, 43; and its Chapters 50.

For the Lesson from the Prophets, I Kings II, 1–12, *see* The Haftorahs, p. 512.

פָּקֹד יִפְקֹד אֶתְכֶם וְהֶעֱלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־
כה הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: וַיַּשְׁבַּע
יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם
26 וְהַעֲלִתֶם אֶת־עַצְמֹתַי מִזֶּה: וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר
שָׁנִים וַיַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בָּאָרוֹן בְּמִצְרָיִם:

ח ז ק

סכום פסוקי דספר בראשית אלף וחמש מאות ושלשים וארבעה. אא"ך ל"ד סימן: וחציו ועל חרבך תחיה: ופרשיותיו י"ב. זה שמי לעלם סימן: וסדריו מ"ג. גם ברוך יהיה סימן: ופרקיו נ'. יי' חננו לך קוינו סימן: מניין הפתוחות שלשה וארבעים והסתומות שמנה וארבעים. הכל תשעים ואחת פרשיות.

צא אתה וכל העם אשר ברגליך סימן:

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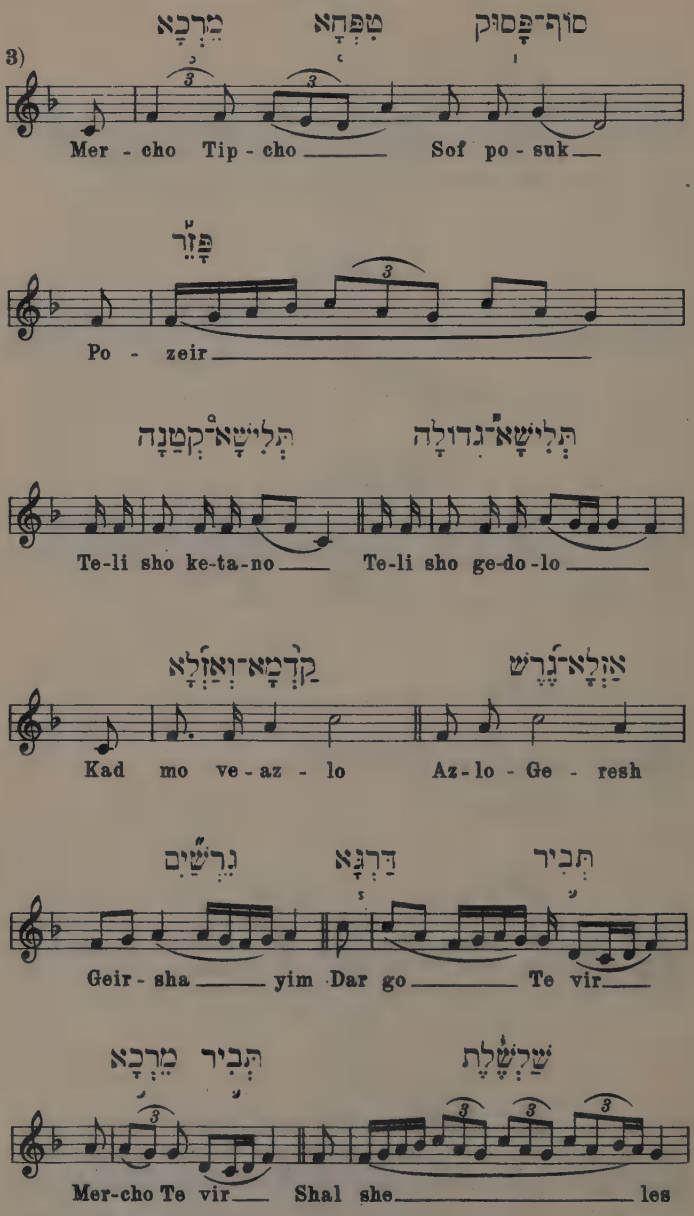
24. *brethren.* Not necessarily brothers; near relatives, is the meaning in our context.

will surely visit you. "Will surely remember you."

which he sware. See XXII, 16; XXVI, 3.

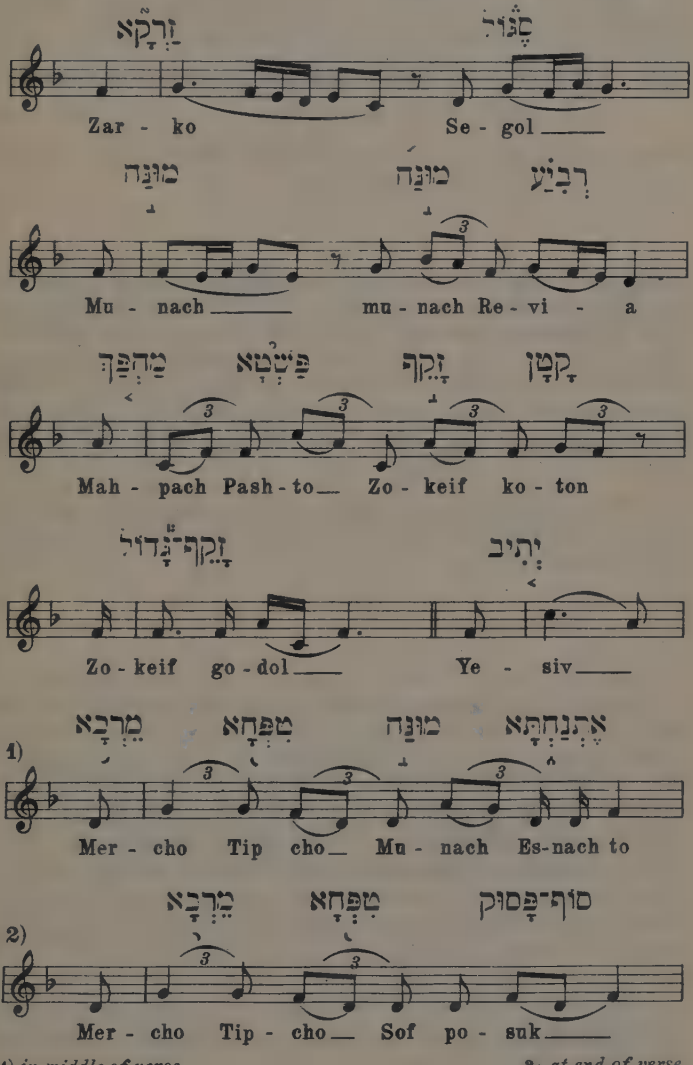
25. *and ye shall carry up my bones from hence.* He has faith in the Divine promise to redeem His people. Joseph's bones are to participate in the return to Canaan, and to rest there. The promise was fulfilled; see Exod. XIII, 19, and Josh. XXIV, 32.

26. *coffin.* Heb. *aron.* The same Heb. word is used of the receptacle of the Tables of the Law. This is significant. Judaism preaches respect for human personality as a duty, because man has it in his power to

סוֹף־פָּסוּק טִפְחָא מֵרְכָא
3)
Mer - cho Tip - cho Sof po - suk
פָּזֵר
Po - zeir
תְּלִישָׁא־קְטַנָּה תְּלִישָׁא־גְדוֹלָה
Te-li sho ke-ta-no Te-li sho ge-do-lo
קַדְמָא־וְאַזְלָא אַזְלָא־גֵרֵשׁ
Kad mo ve - az - lo Az - lo - Ge - resh
גֵּרְשַׁיִם דַּרְגָּא תְּבִיר
Geir - sha yim Dar go Te vir
תְּבִיר מֵרְכָא שַׁלְשֶׁלֶת
Mer-cho Te vir Shal she les

3) *at end of section*

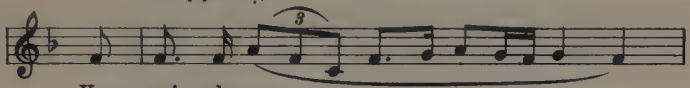
נְגִינוֹת לִקְרִיאַת הַתּוֹרָה

Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

1) *in middle of verse*

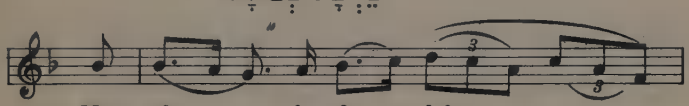
2) *at end of verse*

קַרְנֵי פָרָה

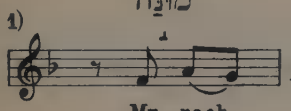


יֶרַח־בֶּן־יוֹמוֹ

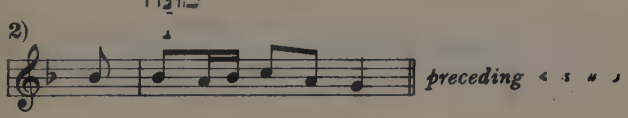
מֶרְכָא־כְפוּלָא



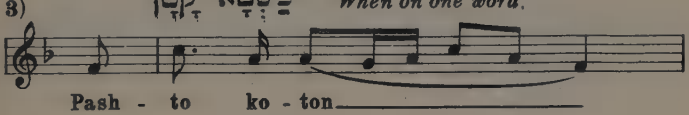
1) מוּנַח



2) מוּנַח



3) פַּשְׁטָא קָטֹן *When on one word.*



סדר ההפטרות

לספר בראשית

THE HAFTORAHS

FOR

THE BOOK OF GENESIS

THE KINGDOMS OF
JUDAH & ISRAEL
English Miles
0 10 20 30 40
35
36
33
32
31
SYRIA
OR ARAM
DAMASCUS
Pharpar
Abana
Mt Lebanon
Mt Hermon
Sidon
Zarephath
Tyre
Dan or Laish
Baal Gad
Kedesh
Hazor
W. of Merom
AR GOB
GALILEE
BASHAN
Sea of Chinnereth
Aphek
Golan
Ashtaroth Karnaim
Havoth Jair
Mt Carmel
Kishon
Mt Tabor
ISRAEL
Megiddo
Jezreel
Shunem
Endor
Jezreel
Gilboa
Jabesh Gilead
Tirzah
GILEAD
MOUNTAINS
SAMARIA
Mt Ebal
Shechem
Mt Gerizim
Penuel
Succoth
Jabbok
Joppa
Mt Ephraim
Shiloh
Cherith
Ramoth Gilead
Rabbah (Rabbath Ammon)
AMMON
Bethel
Beth Horon
Ekron
Ramah
Gibeon
Jericho
Gilgal
Gezer
Mizpeh
Heshbon
Ashdod
Gath
JERUSALEM
Bethlehem
Kidron
Askelon
Tekoa
Eglon
Hebron
Lachish
Gaza
JUDAH
Gerar
Bezer
Aroer
Arnon
ARABIA
Sea of the Plain or Salt Sea
Ar of Moab
(Rabbath Moab)
MOAB
Kir-Haraseth
(Kir Moab)
Beersheba
Desert of Shur
Desert of Paran
Mt Seir
Zared
EDOM
1490
John Bartholomew & Son, Ltd. Edinburgh

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words :—

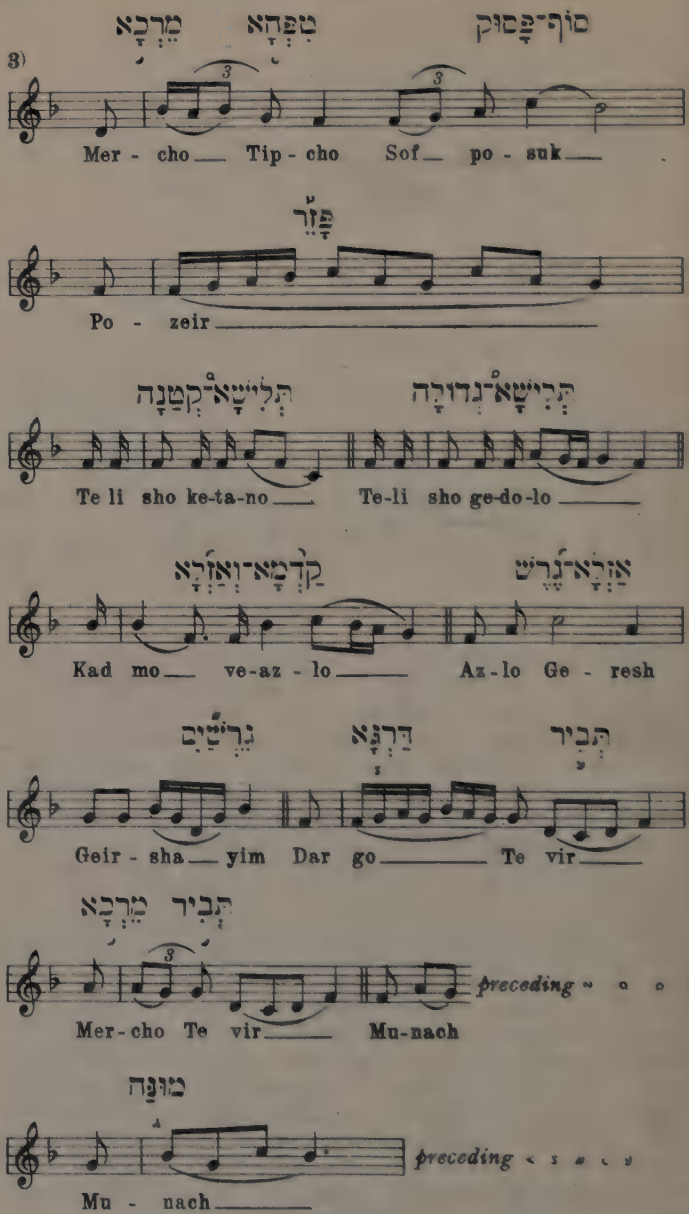
נֶאְדָּר בַּכֹּחַ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

After the Lesson from the Prophets, the Maftir says the following :—

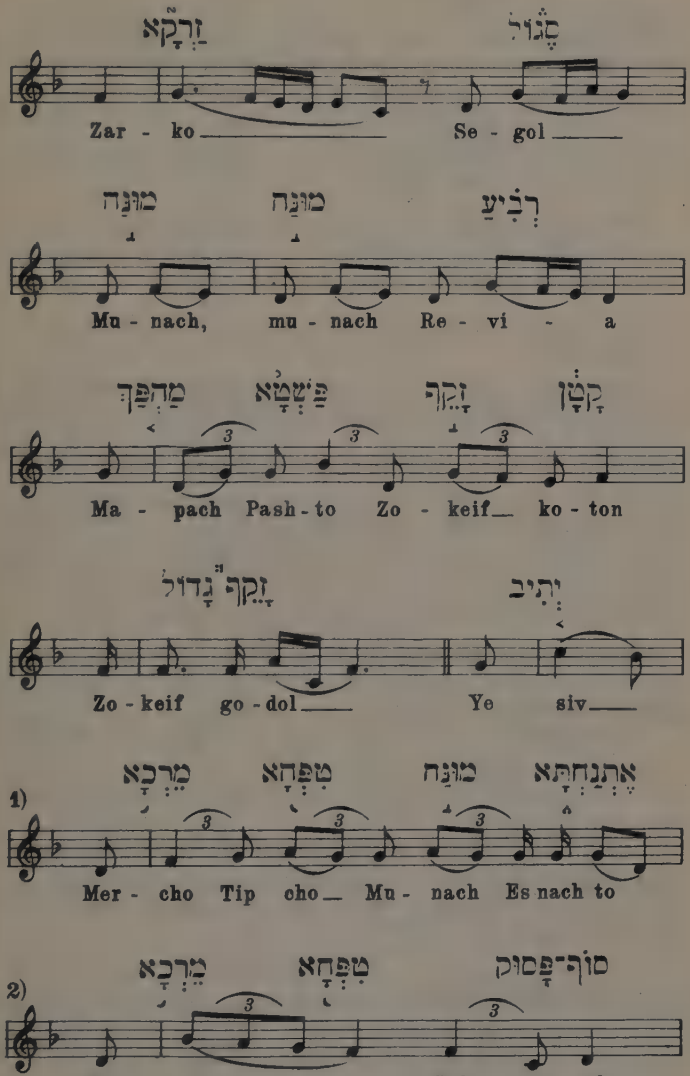
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק
בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם
שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים
דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ
נֶאֱמָן וְרַחֲמָן אָתָּה: בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ: בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר
וְלֹא יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ: כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ
לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה
שֶׁנָּתַתָּ־לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת. עַל־
הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

3) *at the end of Haftorah*

נְגִינוֹת לְהַפְטָרָה

CANTILATION OF THE PROPHETS

זַרְקָא סֶגוֹל
Zar - ko Se - gol
מוּנַח מוּנַח רְבִיעַ
Mu - nach, mu - nach Re - vi - a
מַהְפַּךְ פַּשְׁטָא זַקֵף קָטֹן
Ma - pach Pash - to Zo - keif ko - ton
זַקֵף גָּדוֹל יְתִיב
Zo - keif go - dol Ye siv
1)
אֶתְנַחְתָּא מוּנַח טִפְחָא מֵרְכָא
Mer - cho Tip cho Mu - nach Es nach to
2)
מֵרְכָא טִפְחָא סוֹף־פָּסוּק
Mer - cho Sof po - suk
1) in middle of verse
2) at end of verse

THE HAFTORAHS

Or the Lessons from the Prophets

I. BERESHITH

Isaiah XLII, 5–XLIII, 10

Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6.

BERESHITH

Isaiah XLII, 5–XLIII, 10. Israel's Destiny

The connection between the Sedrah and the Prophetical Lesson is found in the opening words of the Haftorah (v. 5) which speak of God as the Creator of Heaven and Earth. The first chapters of Genesis, after describing the Creation, recount the growth of sin and violence among the children of men. The Prophet, likewise, proclaims the omnipotence and sovereignity of the Creator of the Universe, and proceeds to declare unto Israel its mission to rescue the world from moral degeneracy.

These chapters are taken from the second portion of the Book of Isaiah. This part of the Book of Isaiah is sometimes called "The Prophecy of Restoration." It is addressed to the Jews in Babylon who had been deported from Judaea, after the first destruction of Jerusalem in the year 586 B.C.E., and who were longing for the day when they would be free to return to the Holy Land and Holy City. During the years of weary waiting, the Prophet consoles his suffering brethren by setting before them the sublime mission of Israel: God had called Israel to be His witness before all peoples, to be "a light unto the nations," and to point the way of righteousness and salvation to all the children of men.

5–9. God promises Israel, the "Servant of the Lord," Divine aid in the achievement of his sacred task.

סדר ההפטרות

הפטרת בראשית

ישעיה מב

ה כֹּה־אָמַר
הָאֵל | יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ
6 נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהֹלְכִים בָּהּ׃ אֲנִי יְהוָה

The Haftorah (the Heb. term is *haphtarah*, " conclusion "), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the " Earlier Prophets " (Joshua, Judges, Samuel and Kings) or from the " Later Prophets " (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But whatever be the exact origin of the Haftorah there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations; 7. to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. 8. I am the Lord; that is my name: and my glory will I not give to another, neither my praise unto graven images. 9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing, let them shout from the top of the mountains. 12. Let them give glory unto the

Jewish gratitude and loyalty, and one of his first acts was a proclamation to the Jewish exiles in Babylon, granting them the right to return to Jerusalem and rebuild the Temple. This "Cyrus Declaration" is preserved in the last verse of the last book of the Hebrew Bible, II Chronicles, XXXVI, 23.

10–13. Hymn of Praise to God, because of the restoration of Israel, which the Prophet foretells (Ibn Ezra); also because of the glad tidings that a Servant-People has been Divinely chosen to carry God's message to mankind. Therefore, all peoples will unite in this song—even all Nature is here figuratively represented as sharing in the rejoicing at the glorious news (Kimchi).

10. *new song.* "A song of a kind which has not before been heard, concerning new events of a kind never before displayed" (R. Levy).

11. *ashamed.* Put to shame.

קְרָאתִיךָ בְצֶדֶק וְאַחֲזֵק בְּיָדֶךָ וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם
לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אָסִיר 7
מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ: אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי 8
לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים: הָרִאשֹׁנוֹת הִנֵּה־בָאוּ 9
וַחֲדָשׁוֹת אֲנִי מַגִּיד בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיעַ אֶתְכֶם:
שִׁירוּ לַיהוָה שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם י
וְמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם: יִשְׂאוּ מִדְבָּר וְעָרָיו חַצֵרִים תֵּשֵׁב 11
קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ הָרִים יְצִוָּחוּ: יָשִׂימוּ לַיהוָה 12

6. *in righteousness.* *i.e.* for My righteous purpose; I will strengthen thee ("hold thy hand") to accomplish thy destiny ("to be a light unto the nations").

a covenant of the people. Or, "a covenant to mankind." The knowledge of God and practice of righteousness which it is Israel's mission to spread will, when consummated, bind all peoples together in a covenant of peace (Kimchi). All the Prophets preach the moral unity of mankind.

a light of the nations. Better, "*unto the nations.*"

7. *to open the blind eyes.* To enlighten those who are blind to the truth, to free those who are in spiritual bondage.

8. *my name.* The name *Adonay* conveys the unique reality, and the power to confer reality, of the Divine Being. This "glory" would be forfeited if His predictions should fail (Cheyne).

9. *former things are come to pass.* Former events, like the victories of Cyrus, have taken place in accordance with the utterances of the Prophets. Now, as surely, these new prophecies of the exaltation of the Servant of the Lord, through these victories, shall likewise come to pass.

Cyrus, the creator of the Persian Empire, is one of the great men is history. Whether as king, general or statesman, he has no superior among the rulers of the Orient. To the Greeks he appeared the ideal king; and in Israel the Prophets hailed him as God's Anointed, as the chosen Agent for the ending of idolatry and tyranny among the nations. In the year 549, before the Common Era, he became king of the Medes, and when in 538 he conquered Babylon, he was master of Western Asia. Cyrus perceived the value of

Lord, and declare his praise in the islands. 13. The Lord shall go forth as a mighty man ; he shall stir up zeal like a man of war : he shall cry, yea, he shall shout aloud ; he shall do mightily against his enemies.

14. I have long time holden my peace ; I have been still, and refrained myself : now will I cry out like a travailing woman ; I will gasp and pant together. 15. I will make waste mountains and hills, and dry up all their herbs ; and I will make the rivers islands, and will dry up the pools. 16. And I will bring the blind by a way that they know not ; in paths that they know not will I lead them : I will make darkness light before them, and crooked places straight. These things will I do, and will not forbear. 17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say unto molten images, Ye are our gods.

18. Hear, ye deaf ; and look, ye blind, that ye may see. 19. Who is blind, but my servant ? or deaf, as my messenger that I send ? who is blind as he that is at peace with me, and blind as the Lord's servant ? 20. Thou seest many things, but thou observest not ; his ears are open, but he heareth not. 21. It pleased the Lord, for his

20. So many wondrous happenings in Israel's history should have opened the eyes of the soul.

21. *it pleased the Lord.* God sent His messengers to proclaim His Teaching, and to render His Torah great and glorious, by making it effective amongst all nations.

13 גִּבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יָעִיר קִנְאָה יָרִיעַ אַף־יַצְרִיחַ עַל־אוֹיְבָיו יִתְגַּבָּר׃
14 הֶחֱשֵׁיתִי מֵעוֹלָם אֶתְאַפֵּק כַּיּוֹלֵדָה אֶפְעֶה אֶשֵּׁם
טו וְאֶשְׁאַף יָחַד׃ אַחֲרִיב הָרִים וְגִבָעוֹת וְכָל־עֲשָׂבָם אוֹבִישׁ
16 וְשַׂמְתִּי נְהָרוֹת לָאִיִּים וַאֲגַמִּים אוֹבִישׁ׃ וְהוֹלַכְתִּי עִוְרִים
בְּדֶרֶךְ לֹא יָדָעוּ בִּנְתִיבוֹת לֹא־יְדָעוּם אַדְרִיכֵם אָשִׂים מַחְשָׁךְ
לִפְנֵיהֶם לָאוֹר וּמַעֲקַשִּׁים לְמִישׁוֹר אֵלֶּה הַדְּבָרִים עָשִׂיתִם
17 וְלֹא עֲזַבְתִּים׃ נָסֹגוּ אָחוֹר יֵבֹשׁוּ בֹּשֶׁת הַבֹּטְחִים בַּפֶּסֶל
18 הָאֹמְרִים לְמַסֵּכָה אַתֶּם אֱלֹהֵינוּ׃ הַחֵרְשִׁים שְׁמָעוּ
19 וְהַעִוְרִים הַבִּיטוּ לִרְאוֹת׃ מִי עִוֵּר כִּי אִם־עַבְדִּי וְחֵרֵשׁ
כְּמַלְאָכִי אֶשְׁלָח מִי עִוֵּר כִּמְשֻׁלָּם וְעִוֵּר כְּעֶבֶד יְהוָה׃
כ 21 רָאִית רַבּוֹת וְלֹא תִשְׁמֹר פָּקוּחַ אָזְנַיִם וְלֹא יִשְׁמָע׃ יְהוָה

16. v. קמץ בד״ק 20. v. ראות קרי

13. There are obstacles to the consummation of the great events foretold, but God will manifest His power to remove them.

zeal. lit. "jealousy," *i.e.* ardour of battle, against heathen gods after whom His people had gone astray.

cry. Shout aloud, according to the manner of warriors in battle (Kimchi).

14–17. Are a continuation of v. 1–9. They are full of bold anthropomorphisms.

14. *I have long time holden my peace.* Perhaps at Israel's sufferings, and the desolation of the Holy Land. Now shall God's power be manifest. The scales will fall from the eyes of those who are spiritually blind.

cry. Burst the bonds of restraint.

18–21. The Restoration would offer Israel the opportunity of beginning its Divinely appointed work. But how great is the contrast between the ideal Israel and the real! Israel's mission should begin with Israel.

19. *at peace.* "Whole-hearted" (AJ). The meaning of the verse is, "Who is blind but he who should be My servant . . . who is deaf but he who should be whole-hearted with Me."

righteousness' sake, to make the teaching great and glorious. (*Sephardim conclude here.*)

22. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. 23. Who is there among you that will give ear to this? that will hearken and hear for the time to come? 24. Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. 25. Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

43 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3. For I am the Lord thy God, the Holy One of Israel, thy saviour; I have

2. What a marvellous summary of Jewish history since the Exile!

3. *thy ransom.* The Prophet foresees the impending downfall of the Egyptian lands (*Seba* is identified by some as a place on the African side of the Red Sea) before the

22 חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃ וְהוּא עַם־בָּזוּז
וְשָׁסוּי הֻפַּח בַּחוּרִים כֻּלָּם וּבְבָתֵּי כְלָאִים הָחְבָּאוּ הָיוּ לָבַז
23 וְאֵין מַצִּיל מִשִּׁסָּה וְאֵין־אֹמֵר הָשֵׁב׃ מִי בָכֶם יַאֲזִין זֹאת
24 יַקְשִׁיב וְיִשְׁמַע לְאָחוֹר׃ מִי־נָתַן לְמִשּׁוֹסָּה יַעֲקֹב וְיִשְׂרָאֵל
לְבוֹזְזִים הֲלֹוא יְהוָה זּוּ חָטָאנוּ לוֹ וְלֹא־אָבוּ בִדְרָכָיו הָלוֹךְ
כה וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ׃ וַיִּשְׁפֹּךְ עָלָיו חֲמַת אַפּוֹ וְעֻזּוֹ
מִלְחָמָה וַתְּלַהֲטֵהוּ מִסָּבִיב וְלֹא יָדָע וַתִּבְעַר־בּוֹ וְלֹא
יָשִׂים עַל־לֵב׃

מג א וְעַתָּה כֹּה־אָמַר יְהוָה בֹּרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל אַל־
2 תִּירָא כִּי גְאַלְתִּיךָ קָרָאתִי בִשְׁמְךָ לִי־אָתָּה׃ כִּי־תַעֲבֹר
בַּמַּיִם אִתְּךָ אָנִי וּבַנְּהָרוֹת לֹא יִשְׁטְפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ
3 לֹא תִכָּוֶה וְלֶהָבָה לֹא תִבְעַר־בָּךְ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ

באן מסיימין הספרדים

v. 21. הפטרה v. 9. 19. קמץ בזיק

22–25. How is the pitiable plight of Israel, the homelessness and bondage of the Exile, to be reconciled with the assertion of God's power? Israel's sufferings are due to disobedience and rebellion. He rebukes Israel's insensibility to God's message, and urges a better understanding of the significance of God's dealings with Israel. Israel's disasters are a moral discipline leading to the purification and deliverance of His chastened People.

Chapter XLIII, 1–10. Israel, God's Witness

1. *I have redeemed.* The perfect tense of the verbs is used to express the certainty of this future event. This is called the "Prophetic perfect"; the Prophet is so confident that the Divine promise will be fulfilled, that he describes the future event as if it had already been seen or heard by him. Thus, the Prophet does not say, "Babylon will fall," but, "Fallen is Babylon"—he sees it as a heap of ruins.

given Egypt as thy ransom, Ethiopia and Seba for thee. 4. Since thou hast been precious in my sight, and honourable, and I have loved thee ; therefore will I give men for thee, and peoples for thy life. 5. Fear not ; for I am with thee : I will bring thy seed from the east, and gather thee from the west ; 6. I will say to the north, Give up ; and to the south, Keep not back ; bring my sons from far, and my daughters from the end of the earth ; 7. every one that is called by my name, and whom I have created for my glory ; I have formed him ; yea, I have made him. 8. Bring forth the blind people that have eyes, and the deaf that have ears. 9. Let all the nations be gathered together, and let the peoples be assembled : who among them can declare this, and shew us former things ? let them bring their witnesses that they may be justified : or let them hear, and say, It is truth. 10. Ye are my witnesses, saith the Lord, and my servant whom I have

10. *Ye are my witnesses.* Israel's high vocation as God's witnesses, to the end that every succeeding generation shall " know, understand and believe " in Him as the One Creator of the Universe and only Saviour of men and nations.

" Israel's ' Heroic History,' as Manasseh ben Israel called it, is in truth never-ending. Each Jew and each Jewess is making his or her mark, or his or her stain, upon the wonderful unfinished history of the Jews, the history which Herder called the greatest poem of all time. *Ye are my witnesses, saith the Lord.* Loyal and steadfast witnesses is it, or self-seeking and suborned ones ? A witness of some sort every Jew born is bound to be. He must fulfil his mission, and through good report and through evil report, he must add his item of evidence to the record " (Katie Magnus).

קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כָפְרְךָ מִצְרַיִם כּוּשׁ וּסְבָא
4 תַּחְתֶּיךָ: מֵאַשֶׁר יָקַרְתָּ בְעֵינַי נִכְבַּדְתָּ וַאֲנִי אֲהַבְתִּיךָ וְאֶתֵּן
ה אָדָם תַּחְתֶּיךָ וּלְאֻמִּים תַּחַת נַפְשֶׁךָ: אַל־תִּירָא כִּי־אִתְּךָ
6 אֲנִי מִמִּזְרָח אָבִיא זַרְעֶךָ וּמִמַּעֲרָב אֲקַבְּצֶךָּ: אֹמַר לַצָּפוֹן
תֵּנִי וּלְתֵימָן אַל־תִּכְלָאִי הָבִיאִי בָנַי מֵרָחוֹק וּבְנוֹתַי מִקְצֵה
7 הָאָרֶץ: כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־
8 עֲשִׂיתִיו: הוֹצִיא עַם־עִוֵּר וְעֵינַיִם יֵשׁ וְחֵרְשִׁים וְאָזְנַיִם לָמוֹ:
9 כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וְיֵאָסְפוּ לְאֻמִּים מִי בָהֶם יַגִּיד זֹאת
וְרִאשֹׁנוֹת יַשְׁמִיעֻנוּ יִתְּנוּ עֵדֵיהֶם וְיִצְדָּקוּ וְיִשְׁמְעוּ וְיֹאמְרוּ
י אֱמֶת: אַתֶּם עֵדַי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן

v. 9. קמץ בזק

Persian arms (Cambyses, son of Cyrus, was the actual conqueror). Accordingly, the acquisition of these new territories is described as the equivalent (the "ransom") to Persia for the emancipation of the exiled Jews (Ibn Ezra).

4. *men.* Israel's ransom is paid not in gold, but in whole nations.

5–7. The Jewish Dispersion is now known to have been more wide-spread than was formerly believed. Israel's scattered sons shall, however, not be lost, but shall be in-gathered from all parts of the earth.

8–10. The nations and the Servant are summoned to God's judgment throne.

8. *bring forth.* Even if many are unaware of the full significance of their history, Israel is nevertheless a competent witness to the bare external facts; it has *heard* the predictions and *seen* them fulfilled (Skinner).

9. *former things.* *i.e.* past events in Israel's history which had been announced by Prophets before they occurred. If foreign nations can make such claims, let them bring forth their witnesses to support ("justify") them. They cannot; but Israel can testify to God's rule in history, and His sovereignty over the world. Therefore once again,

chosen : that ye may know and believe me, and understand that I am he ; before me there was no God formed, neither shall there be after me.

II. NOACH

Isaiah LIV–LV, 5

54 1. Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the Lord. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations ; spare not : lengthen thy cords, and strengthen thy stakes. 3. For thou shalt spread abroad on the right hand and on the left ; and thy seed shall possess the nations, and make the desolate cities to be inhabited. 4. Fear not ; for thou shalt not be ashamed : neither be thou confounded ; for thou shalt not

2. *enlarge.* Because of the increase of her children, *i.e.* Zion's population.

tent. i.e. Jerusalem.

thine habitations. The other cities of Israel. All of Zion's children who have become estranged from her, wherever they may be dispersed, shall renew their allegiance and return to her leading.

3. *possess. i.e.* dispossess those of alien race who have occupied the desolate Jewish cities during the Exile.

4. *the shame of thy youth.* The defeats and humiliations in Israel's earlier history.

thy widowhood. i.e. the Exile, when God, "Zion's husband," seemed to have withdrawn from her. "Widowhood" has a wider significance than in ordinary English, being used to denote a woman abandoned by her husband.

תֶּחֱדָּעוּ וַתַּאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא־יִהְיֶה׃

הפטרת נח

ישעיה נד

נד א רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־ 2 רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה׃ הַרְחִיבִי | מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי 3 מֵיתָרַיִךְ וְיִתֵּדֹתַיִךְ חַזֵּקִי׃ כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ 4 גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ׃ אַל־תִּירְאִי כִּי־לֹא תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי בֹשֶׁת עֲלוּמַיִךְ

v. 3. מלא ו׳ ibid. v. 4. קמץ בד״ק

NOACH

Isaiah LIV–LV, 5

The Haftorah, like the preceding one, forms a portion of the glowing prophetic Rhapsody, "Israel Redeemed," which is the main theme of the second half of the Book of Isaiah.

The reference in v. 9 to "the waters of Noah," provides a literal connection with the Sedrah. But the connection is deeper. The Flood was apparently an act of destruction; yet, by wiping out a corrupt world, it paved the way for a new humanity. So Israel's Exile. From its suffering, declares the Prophet, Israel is issuing stronger in loyalty to God and in the conception of his vocation. Again, God's covenant with Noah ("I will establish My covenant with you . . . neither shall there be any more flood to destroy the earth") is paralleled by the "Covenant of Peace" into which, in God's everlasting mercy, Israel now enters.

Chapter LIV. Jerusalem Rebuilt

1. *more are the children.* Zion's cities shall be repopulated; Jerusalem desolate was like a woman forsaken. Now with her exiles returned, she is like the wife re-united with husband and children.

be put to shame: for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. 5. For thy Maker is thine husband; the Lord of hosts is his name: and the Holy One of Israel is thy redeemer: the God of the whole earth shall he be called. 6. For the Lord hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee. (*Sephardim conclude here.*)

11. O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colours, and lay thy foundations with sapphires. 12. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones. 13. And all thy children shall be taught of the Lord; and great shall be the

nation are the builders of its future. And every Jewish child must be reared to become such a builder of his People's better future; every Jewish child must be fortified by a

ה תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד: כִּי בְעֹלַיִךְ
עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
6 הָאָרֶץ יִקָּרָא: כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ
7 יְהוָה וְאֵשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ: בְּרֶגַע קָטֹן
8 עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ: בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי
פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ יְהוָה:
9 כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד
י עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֹף עָלַיִךְ וּמִגְעַר־בָּךְ: כִּי הֶהָרִים
יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה: * עֲנִיָּה סֹעֲרָה 11 כאן מסיימין הספרדים
לֹא נֻחָמָה הִנֵּה אֲנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ וִיסַדְתִּיךְ
12 בַּסַּפִּירִים: וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח
13 וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ: וְכָל־בָּנַיִךְ לִמּוּדֵי יְהוָה וְרַב

נ״ד 8. v. נ״א כמ

6. *even a wife of youth, when she is cast off.* Better, "*And a wife of youth, can she be rejected?*" (AJ).

7–8. God's anger is but momentary; cf. Psalm xxx, 5. Although the years of the Exile seemed interminably long, they will prove but a brief space in the vast sweep of Israel's history.

9–10. Yet another utterance of comfort.

9. *for this.* *i.e.* the Exile and the comfort. The Exile is compared to the Flood; and the comfort, to the Divine promise that the Flood should never again occur.

11–17. Outer and Inner Splendour of Zion

13. *all thy children shall be taught of the Lord.* Or, "disciples of the Lord"; or, "shall study the law of the Lord" (Gaster). Zion's peace will be based not on armed force, but on the God-fearing lives of all its inhabitants. In some ancient manuscripts it seems the second word for "thy children" (*banayich*) in this verse was read as *bonayich*, "thy builders." In other words, the children of a

peace of thy children. 14. In righteousness shalt thou be established : be thou far from oppression, for thou shalt not fear ; and from terror, for it shall not come near thee. 15. Behold, they may stir up strife, but not by me : whosoever shall stir up strife against thee shall fall because of thee. 16. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work ; and I have created the waster to destroy. 17. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord.

55 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. 2. Wherefore do ye spend money for that which is not bread ? and your earnings for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in

CHAPTER LV. THE RETURN TO ZION SHOULD ALSO BE A RETURN TO GOD

1. A call to rich and poor alike to participate in the blessings of the new era, by coming to the source whence the knowledge of duty springs—the word of God. The cry is like that of the water-carrier in Eastern cities, and blessings are expressed in Oriental imagery, in terms of quickening water, nourishing milk, and gladdening wine. " One cannot fail to perceive the note of wistfulness in the appeal, suggestive of the dread of an unspeakable disappointment " (Elmslie and Skinner).

14 שָׁלוֹם בָּנָיִךְ׃ בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי
טו וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃ הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי
16 מִי־גָר אִתָּךְ עָלַיִךְ יִפּוֹל׃ הִנֵּה אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ
בְּאֵשׁ פֶּחָם וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית
17 לְחַבֵּל׃ כָּל־כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־
אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם
מֵאִתִּי נְאֻם־יְהוָה׃

נה א הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ
וְאֹכֵלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃
2 לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה
שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ־טוֹב וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם׃
3 הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה

16. v. הנה ק 17. v. קמץ בז״ק

knowledge of Judaism and trained for a life of beneficence for Israel and humanity. This verse ("All thy children shall be taught of the Lord,") is an important landmark in the history of civilisation. In obedience to it, Israel led the way in universal education. Thus, in his *History of the World* H. G. Wells records, " The Jewish religion, because it was a literature-sustained religion, led to the first efforts to provide elementary instruction for all the children of the community."

14. *be thou far from oppression.* Be steadfast in righteousness, and panic (" terror ") shall not touch thee. The discharge of duty is a great moral tonic.

15. *not by me.* All those who now stir up strife with thee shall shatter themselves against thee.

17. Israel's vindication in history is assured: neither might nor malice can destroy the Servant of the Lord.

condemn. Overthrow in argument.

this. *i.e.* no weapon forged against Israel shall succeed.

the servants. The worshippers.

their righteousness which is of me. " Their due reward from me " (AJ). צדקה means both " righteousness " (*i.e.* holiness of life in the individual) and " victory " (*i.e.* the triumph of right in the world).

fatness. 3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. 4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

III. LECH LECHA

Isaiah XL, 27–XLI, 16

27. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgement is passed away from my God? 28. Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the

of that Divine promise, nay, even of God's remembrance of that promise. The Prophet here stills such questionings. In God, Israel has the source of inexhaustible strength. The everlasting God will not fail to carry through His great purposes for mankind through Israel His servant, the child of "Abraham, My friend."

27. *my way is hid.* "My lot is unnoticed by God. He passes over my right to be protected from intolerable oppression," such is the despairing complaint of many in the Exile. Israel fears that it is forgotten by God.

28. Gives the answer of the Prophet.

everlasting God. The God of eternity.

no searching of his understanding. He therefore must have good reason for delaying the Redemption.

4 לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים: הֵן עֵד לְאוּמִּים
ה נְתַתִּיו נָגִיד וּמְצַוֵּה לְאֻמִּים: הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי
לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל
6 כִּי פֵאֲרֶךָ:

הפטרת לך לך

ישעיה מ

27 לָמָּה תֹאמַר יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה
28 דַרְכִּי מֵיְהוָה וּמֵאֱלֹהַי מִשְׁפָּטִי יַעֲבוֹר: הֲלוֹא יָדַעְתָּ אִם־
לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם ו יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא

2. Why spend time and labour and money on material pursuits that cannot in the end satisfy the soul created for holiness and righteousness ?

fatness. Spiritual well-being. Its contrast is, " leanness of soul," Ps. CVI, 15.

3. *the sure mercies of David.* The new covenant shall be the fulfilment of the promise that the Davidic Kingdom would endure (II Sam. VIII, 8–16).

4. *I have given him.* David or the representative of David's family. Zerubbabel, the leader of the returning exiles, was a descendant of David.

5. *thou shalt call.* A return to the description of the unconscious influence which Israel's loyalty to his Divinely-appointed mission is sure to effect.

LECH LECHA

ISAIAH XL, 27–XLI, 16

The Sedrah opens with the call of Abraham, and the Divine bidding, " Be thou a blessing " unto all the families of the earth. Such likewise declares the great Prophet of Consolation is the Divine charge to the Children of Abraham. Israel, suffering in Exile, might well despair of the fulfilment

ends of the earth, fainteth not, neither is weary ; there is no searching of his understanding. 29. He giveth power to the faint ; and to him that hath no might he increaseth strength. 30. Even the youths shall faint and be weary, and the young men shall utterly fall : 31. but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.

41 1. Keep silence before me, O islands ; and let the peoples renew their strength : let them come near ; then let them speak : let us come near together to judgement. 2. Who hath raised up one from the east, whom righteousness meeteth whithersoever he goeth ? he giveth nations before him, and maketh him rule over kings ; he maketh as the dust their sword, as the driven stubble their bow. 3. He pursueth them, and passeth on safely ; even by a way that he had not gone with his feet. 4. Who hath wrought and done it, calling the generations from the beginning ? I the Lord, the first, and with the last, I am he. 5. The isles saw, and feared ; the ends of the earth

it has been recognized that this refers to Cyrus. In the victorious career of this magnanimous conqueror and Liberator which had at that time commenced, the Prophet beheld the instrument of God for the release of Israel from Exile.

righteousness meeteth whithersoever he goeth. Better, " *at whose steps victory attendeth* " (AJ).

3. *by a way that . . . feet.* Or, " the way with his feet he treadeth not , " *i.e.* so swift is his victorious progress that he seems scarcely to touch the ground, but to fly over it.

4. *calling the generations.* Better, *He that called the*

29 יִיעָף וְלֹא יִיגָע אֵין חֵקֶר לִתְבוּנָתוֹ׃ נֹתֵן לַיָּעֵף כֹּחַ וּלְאֵין
ל אוֹנִים עָצְמָה יַרְבֶּה׃ וְיֵעָפוּ נְעָרִים וְיִגָּעוּ וּבַחוּרִים כָּשׁוֹל
31 יִכָּשֵׁלוּ׃ וְקוֵי יְהוָה יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים יָרוּצוּ
וְלֹא יִיגָעוּ יֵלְכוּ וְלֹא יִיעָפוּ׃

מא א הַחֲרִישׁוּ אֵלַי אִיִּים וּלְאֻמִּים יַחֲלִיפוּ כֹחַ יִגְּשׁוּ אָז יְדַבֵּרוּ
2 יַחְדָּו לַמִּשְׁפָּט נִקְרָבָה׃ מִי הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ
לְרַגְלוֹ יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים יַרְדֶּה יִתֵּן כֶּעָפָר חַרְבּוֹ כְּקַשׁ
3 נִדָּף קַשְׁתּוֹ׃ יִרְדְּפֵם יַעֲבֹר שָׁלוֹם אֹרַח בְּרַגְלָיו לֹא יָבוֹא׃
4 מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי יְהוָה רִאשׁוֹן
ה וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃ רָאוּ אִיִּים וְיִרָאוּ קְצוֹת הָאָרֶץ
6 יֶחֱרָדוּ קָרְבוּ וְיֶאֱתָיוּן׃ אִישׁ אֶת־רֵעֵהוּ יַעְזֹרוּ וּלְאָחִיו יֹאמַר
7 חֲזָק׃ וַיְחַזֵּק חָרָשׁ אֶת־צֹרֵף מַחֲלִיק פַּטִּישׁ אֶת־הוֹלֵם

7. v. כצל

30. *even the youths.* "And though youths." (AJ).

31. *they that wait.* They who hope in the Lord are borne aloft on wings of faith above all earthly cares. The phrases "mount up with wings as eagles," "run," and "walk" do not form an anti-climax. Under a wave of enthusiasm we are all capable of an isolated act of heroism, *i.e.* to "soar" or "to run" for a time. It is far harder to follow the monotonous round of everyday duty when the vision has faded and the splendour seems gone, undeterred by trials and hindrances, meeting them in the spirit of faith and conquering them by steadfastness. This is the achievement of those who "wait upon the Lord." Day by day, they shall renew their strength.

Chapter XLI. God, Israel and the Heathens

1–5. A summons to the nations to assemble for a process at law before the tribunal of the Almighty.

1. *islands.* Habitable lands.

renew their strength. Pluck up courage to speak.

2. *who hath raised up one from the east.* Since Ibn Ezra,

trembled : they drew near, and came. 6. They helped every one his neighbour ; and every one said to his brother, Be of good courage. 7. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good : and he fastened it with nails, that it should not be moved.

8. But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend ; 9. thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away ; 10. fear thou not, for I am with thee ; be not dismayed, for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. 11. Behold, all they that are incensed against thee shall be ashamed and confounded : they that strive with thee shall be as nothing, and shall perish. 12. Thou shalt seek them, and shalt not find them, even them that contend with thee : they that war against thee shall be as nothing, and as a thing of nought. 13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. 14. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord, and thy

9. *ends of the earth.* Ur of the Chaldees.

10. *dismayed.* lit. "gaze not anxiously around you."

right hand of my righteousness. Better, "*My victorious right hand*" (AJ).

פֶּעֱם אֹמַר לַדַּכָּא טוֹב הוּא וַיְחַזְּקוּ בְּמַסְמְרִים לֹא יִמּוֹט׃
8 וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע
9 אַבְרָהָם אֹהֲבִי׃ אֲשֶׁר הֶחֱזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ
קְרָאתִיךָ וָאֹמַר לְךָ עַבְדִּי־אַתָּה בְּחַרְתִּיךָ וְלֹא מְאַסְתִּיךָ׃
י אַל־תִּירָא כִּי־עִמְּךָ אָנִי אַל־תִּשְׁתָּע כִּי־אֲנִי אֱלֹהֶיךָ אִמַּצְתִּיךָ
11 אַף־עֲזַרְתִּיךָ אַף־תָּמַכְתִּיךָ בִּימִין צִדְקִי׃ הֵן יֵבֹשׁוּ וְיִכָּלְמוּ
כָּל הַנֶּחֱרִים בָּךְ יִהְיוּ כְאַיִן וְיֹאבְדוּ אַנְשֵׁי רִיבֶךָ׃
12 תְּבַקְשֵׁם וְלֹא תִמְצָאֵם אַנְשֵׁי מַצֻּתֶךָ יִהְיוּ כְאַיִן וּכְאֶפֶס
13 אַנְשֵׁי מִלְחַמְתֶּךָ׃ כִּי אֲנִי יְהוָה אֱלֹהֶיךָ מַחֲזִיק יְמִינֶךָ
14 הָאֹמֵר לְךָ אַל־תִּירָא אֲנִי עֲזַרְתִּיךָ׃ אַל־תִּירְאִי תּוֹלַעַת
יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־יְהוָה וְגֹאֲלֵךְ קְדוֹשׁ
טו יִשְׂרָאֵל׃ הִנֵּה שַׂמְתִּיךְ לְמוֹרֵג חָרוּץ חָדָשׁ בַּעַל פִּיפִיּוֹת
16 תָּדוֹשׁ הָרִים וְתָדֵק וּגְבָעוֹת כַּמֹּץ תָּשִׂים׃ תִּזְרֵם וְרוּחַ

generations from the beginning" (AJ), *i.e.* He who from the first knew all future times and events, and summons each to appear at its right moment. This verse is one of the sublimest in the Bible: "Human history is the thought of God," the "counsel" of the Almighty. God is "the First and the Last," initiating all movements—calling the generations from the beginning—and bringing them to a close. Prediction and fulfilment are thus manifestations of His universal Wisdom and Power (Davidson).

5. *the isles saw.* These victories of Cyrus.

6–7. The nations thereupon frantically set themselves to the fashioning of new and strong idols to deliver them from the conqueror.

8–14. In contrast to these other nations, Israel is the Servant of God, and need not fear.

8. *my servant.* My worshipper.

my friend. Or, "who loved me." Abraham was not merely passively but actively the "friend of God." His love was obedience. This striking title recurs in II Chron. xx, 7.

redeemer, the Holy One of Israel. 15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel.

IV. VAYYERA

II Kings IV, 1–37

4 1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two children to be bondmen. 2. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thine hand-

1–7. The Widow's Pot of Oil

This story is one of a cycle of miraculous tales that relate the activities of Elisha, the disciple of the great Prophet Elijah.

1. *a certain woman.* According to tradition, she was the widow of Obadiah (I Kings, xvii, 3) the god-fearing minister of king Ahab, who fed and sheltered the Prophets when Jezebel persecuted them. Was her poverty due to the burden of debt with which Obadiah had loaded himself in order to save the Prophets of the Lord from the hands of the murderous Jezebel?

sons of the prophets. *i.e.* members of a guild, or company, of disciples of the Prophets.

creditor. Throughout antiquity the children of the debtor could be "collected" instead of the debt.

תִּשָּׂאֵם וְסַעֲרָה תְּפִיצֵם וְאַתָּה תָּגִיל בַּיהוָה בִּקְדוֹשׁ
יִשְׂרָאֵל תִּתְהַלָּלוּ׃

הפטרת וירא

מלכים ב ד

ד א וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעֲקָה אֶל־אֱלִישָׁע
לֵאמֹר עַבְדְּךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךָ הָיָה יָרֵא
אֶת־יְהוָה וְהַנֹּשֶׁה בָּא לָקַחַת אֶת־שְׁנֵי יְלָדַי לוֹ לַעֲבָדִים׃
2 וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מֶה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֶּשׁ־

11–14. Israel's Enemies will be Confounded

14. *worm, Jacob.* Worm as a symbol of weakness, and of Israel's condition in captivity.

redeemer. Heb. "*Goel*," the technical term for the relative whose duty it was to redeem the person or property of a kinsman, or to avenge him if murdered. It is a favourite title of God in Isaiah.

15–16. *a new sharp threshing instrument.* The mountains and the hills represent the powerful, worldly forces that seek to block the spiritual and ethical ideals in Israel's message and work. These shall be reduced to powder and scattered by the whirlwind, and Israel shall rejoice in the vindication of his faith in God against the world.

VAYYERA

II Kings IV, 1–37

The parallel between the Sedrah and Haftorah is clear. The Prophet Elisha, like Abraham, seeks every opportunity to practise lovingkindness and bring relief and blessing wherever he went in the course of his ministrations. Even more so does the story of the Shunammite and her child recall the story of Sarah. Both occurences were "Providential" happenings. The Haftorah teaches that there is Divine control of human conditions, and that many humanly unaccountable things happen in life.

maid hath not any thing in the house, save a pot of oil. 3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. 4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. 5. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. 6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

8. And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. 9. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. 10. Let us make, I pray thee, a little chamber with walls; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. 11. And it fell on a day, that he came thither, and he turned into the chamber and lay there. 12. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. 13. And he said unto him, Say now

לְבִי בַּבַּיִת וַתֹּאמֶר אֵין לְשִׁפְחָתֵךְ כֹּל בַּבַּיִת כִּי אִם־אָסוּךְ
3 שָׁמֶן: וַיֹּאמֶר לְכִי שַׁאֲלִי־לָךְ כֵּלִים מִן־הַחוּץ מֵאֵת כָּל־
4 שְׁכֵנָיִךְ כֵּלִים רֵקִים אַל־תַּמְעִיטִי: וּבָאת וְסָגַרְתְּ הַדֶּלֶת
בַּעֲדֵךְ וּבְעַד־בָּנַיִךְ וְיָצַקְתְּ עַל כָּל־הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא
ה תַּסִּיעִי: וַתֵּלֶךְ מֵאִתּוֹ וַתִּסְגֹּר הַדֶּלֶת בַּעֲדָהּ וּבְעַד בָּנֶיהָ
6 הֵם מַגִּישִׁים אֵלֶיהָ וְהִיא מֹזֶגֶת: וַיְהִי | כִּמְלֹאת הַכֵּלִים
וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵלֶיהָ אֵין
7 עוֹד כֶּלִי וַיַּעֲמֹד הַשָּׁמֶן: וַתָּבֹא וַתַּגֶּד לְאִישׁ הָאֱלֹהִים
וַיֹּאמֶר לְכִי מִכְרִי אֶת־הַשֶּׁמֶן וְשַׁלְּמִי אֶת־נִשְׁיֵכִי וְאַתְּ
8 בָּנַיִךְ תִּחְיִי בַּנּוֹתָר: וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע
אֶל־שׁוּנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֵק־בּוֹ לֶאֱכָל־לָחֶם וַיְהִי
9 מִדֵּי עָבְרוֹ יָסֻר שָׁמָּה לֶאֱכָל־לָחֶם: וַתֹּאמֶר אֶל־אִישָׁהּ
הִנֵּה־נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ
י תָּמִיד: נַעֲשֶׂה־נָּא עֲלִיַּת־קִיר קְטַנָּה וְנָשִׂים לוֹ שָׁם מִטָּה
וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה וְהָיָה בְּבֹאוֹ אֵלֵינוּ יָסוּר שָׁמָּה:
11 וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה וַיָּסָר אֶל־הָעֲלִיָּה וַיִּשְׁכַּב־שָׁמָּה:
12 וַיֹּאמֶר אֶל־גֵּיחֲזִי נַעֲרוֹ קְרָא לַשּׁוּנַמִּית הַזֹּאת וַיִּקְרָא־

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v. 2. לך קי׳ v. 3. שכניך ק׳ v. 5. מצקה קי׳ v. 7. נשיך ק׳ ibid. ובנך ק׳

7. *man of God.* Popular term for "Prophet."

go, sell the oil, and pay thy debt. An ethical rule of Jewish conduct: first pay thy debts, afterwards minister to thine own needs.

8–37. The Shunammite's Son

8. *a great woman.* *i.e.* a woman of substance and worth. She joyfully extended hospitality to the Prophet on his frequent journeys through that district.

10. *with walls.* A permanent structure, instead of a mere tent.

unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. 14. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no son, and her husband is old. 15. And he said, Call her. And when he had called her, she stood in the door. 16. And he said, At this season, when the time cometh round, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. 17. And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her. 18. And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother. 20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. 21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. 22. And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again. 23. And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well. (*Sephardim conclude here.*) 24. Then she saddled an ass, and said to her servant, Drive, and go forward; slacken me

13 לָהּ וַתַּעֲמֹד לְפָנָיו׃ וַיֹּאמֶר לוֹ אֱמָר־נָא אֵלֶיהָ הִנֵּה
חָרַדְתְּ | אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מֶה לַעֲשׂוֹת לָךְ
הֲיֵשׁ לְדַבֵּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שַׂר הַצָּבָא וַתֹּאמֶר
14 בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת׃ וַיֹּאמֶר וּמֶה לַעֲשׂוֹת לָהּ וַיֹּאמֶר
ט גֵּיחֲזִי אָבֵל בֵּן אֵין־לָהּ וְאִישָׁהּ זָקֵן׃ וַיֹּאמֶר קְרָא־לָהּ
16 וַיִּקְרָא־לָהּ וַתַּעֲמֹד בַּפָּתַח׃ וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת
חַיָּה אַתְּ חֹבֶקֶת בֵּן וַתֹּאמֶר אַל־אֲדֹנִי אִישׁ הָאֱלֹהִים
17 אַל־תְּכַזֵּב בְּשִׁפְחָתֶךָ׃ וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן לַמּוֹעֵד
18 הַזֶּה כָּעֵת חַיָּה אֲשֶׁר־דִּבֶּר אֵלֶיהָ אֱלִישָׁע׃ וַיִּגְדַּל הַיֶּלֶד
19 וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקְּצִרִים׃ וַיֹּאמֶר אֶל־אָבִיו
כ רֹאשִׁי | רֹאשִׁי וַיֹּאמֶר אֶל־הַנַּעַר שָׂאֵהוּ אֶל־אִמּוֹ׃ וַיִּשָּׂאֵהוּ
וַיְבִיאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בִּרְכֶּיהָ עַד־הַצָּהֳרַיִם וַיָּמֹת׃
21 וַתַּעַל וַתַּשְׁכִּבֵהוּ עַל־מִטַּת אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ
22 וַתֵּצֵא׃ וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שִׁלְחָה נָא לִי אֶחָד
מִן־הַנְּעָרִים וְאַחַת הָאֲתֹנוֹת וְאָרוּצָה עַד־אִישׁ הָאֱלֹהִים
23 וְאָשׁוּבָה׃ וַיֹּאמֶר מַדּוּעַ אַתְּ הֹלֶכֶת אֵלָיו הַיּוֹם לֹא־
24 חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם׃ וַתַּחְבֹּשׁ הָאָתוֹן וַתֹּאמֶר

כאן מסיימין הספרדים

v. 16. את קי׳ v. 23. ibid. הזלכת ק׳

13. *careful for us with all this care.* "Showed us all this reverence" (RV Margin).

I dwell among mine own people. Among her own relatives; and she wished so to continue. She had no need for influence to be used on her behalf with the king or his officers (Rashi).

16. *do not lie.* Raise no delusive hopes; cf. Gen. XVIII, 12–14.

19. *my head, my head.* Heb. *roshi, roshi.* A marvellously vivid description of the child's sunstroke, and in two Heb. words!

23. *new moon.* This points to a custom of the time to make pilgrimages to the Prophet or to the sanctuary on Sabbaths and New Moons.

it shall be well. Expressed in one Heb. word, "*Shalom.*"

not the riding, except I bid thee. 25. So she went, and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite; 26. run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. 27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is bitter within her; and the Lord hath hid it from me, and hath not told me. 28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. 30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. 31. And Gehazi passed on before them,

"The object of education is not merely to enable our children to gain their daily bread and to acquire pleasant means of recreation, but that they should know God and serve Him with earnestness and devotion. Are you thus training your children? Is it your care that they be educated as Jews and Jewesses?" (Hermann Adler).

it is well. A mere affirmative; she will lay bare her grief only when she is alone with the Prophet.

29. *salute him not.* To avoid waste of time.

אֶל־נַעֲרָה נְהַג וָלֵךְ אַל־תַּעֲצָר־לִי לִרְכֹּב כִּי אִם־אָמַרְתִּי
כה לָךְ: וַתֵּלֶךְ וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הַר הַכַּרְמֶל
וַיְהִי כִּרְאוֹת אִישׁ־הָאֱלֹהִים אֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל־גֵּיחֲזִי
26 נַעֲרוֹ הִנֵּה הַשּׁוּנַמִּית הַלָּז: עַתָּה רֻץ־נָא לִקְרָאתָהּ וֶאֱמַר־
לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיָּלֶד וַתֹּאמֶר
27 שָׁלוֹם: וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָהָר וַתַּחֲזֵק בְּרַגְלָיו
וַיִּגַּשׁ גֵּיחֲזִי לְהָדְפָהּ וַיֹּאמֶר אִישׁ הָאֱלֹהִים רַפֶּה־לָהּ
כִּי־נַפְשָׁהּ מָרָה־לָהּ וַיהוָה הֶעְלִים מִמֶּנִּי וְלֹא הִגִּיד לִי:
28 וַתֹּאמֶר הֲשָׁאַלְתִּי בֵן מֵאֵת אֲדֹנִי הֲלֹא אָמַרְתִּי לֹא תַשְׁלֶה
29 אֹתִי: וַיֹּאמֶר לְגֵיחֲזִי חֲגֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדֶךָ
וָלֵךְ כִּי תִמְצָא־אִישׁ לֹא תְבָרְכֶנּוּ וְכִי־יְבָרֶכְךָ אִישׁ לֹא
ל תַעֲנֶנּוּ וְשַׂמְתָּ מִשְׁעַנְתִּי עַל־פְּנֵי הַנָּעַר: וַתֹּאמֶר אֵם הַנַּעַר
31 חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֱזָבֶךָּ וַיָּקָם וַיֵּלֶךְ אַחֲרֶיהָ: וְגֵחֲזִי
עָבַר לִפְנֵיהֶם וַיָּשֶׂם אֶת־הַמִּשְׁעֶנֶת עַל־פְּנֵי הַנַּעַר וְאֵין

We have here no sound of wailing : with perfect self-control and vivid faith the Shunammite woman hastens to the Prophet.

25. *yonder is the Shunammite.* He is surprised at her unexpected visit.

26. *Is it well with thee ?* All mothers and fathers might well ask themselves these three soul-searching questions. השלום לך *Is it well with thee ?* lit. " Is peace thine ? " Are you at peace with yourself, your conscience, your God ? *Is it well with thy husband ? i.e.* is it well with your home ? Is it still a Jewish home, a sanctuary ? *Is it well with the child ?* In the Sedrah, Abraham and Isaac are called upon to tread the path of supreme sacrifice ; yet, Scripture records of father and son, " And they walked both of them together." Is there similar unity of heart and soul between you and *your* child ? Education is the shibboleth of the hour ; but in Judaism the word for " education ". (חינוך) is the same as for " consecration." Is your child being *consecrated* for a life of beneficence for Israel and humanity ?

and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. 34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. 35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. 36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. 37. Then she went in, and fell at his feet, and bowed herself to the ground and she took up her son, and went out.

wait for the death of his father to proclaim himself king. In violent contrast to the simple life in Abraham's tent, we have, in David's palace, conspiracy and all the intrigues of an Oriental Court," told with a convincing realism which conveys the impression of first-hand information derived from the evidence of eye-witnesses " (Skinner).

קוֹל וְאֵין קָשֶׁב וַיָּשֶׁב לִקְרָאתוֹ וַיַּגֶּד־לוֹ לֵאמֹר לֹא הֵקִיץ
32 הַנָּעַר: וַיָּבֹא אֱלִישָׁע הַבַּיְתָה וְהִנֵּה הַנַּעַר מֵת מֻשְׁכָּב
33 עַל־מִטָּתוֹ: וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל
34 אֶל־יְדוָד: וַיַּעַל וַיִּשְׁכַּב עַל־הַיֶּלֶד וַיָּשֶׂם פִּיו עַל־פִּיו
וְעֵינָיו עַל־עֵינָיו וְכַפָּיו עַל־כַּפָּיו וַיִּגְהַר עָלָיו וַיֵּחַם בְּשַׂר
לה הַיֶּלֶד: וַיָּשָׁב וַיֵּלֶךְ בַּבַּיִת אַחַת הֵנָּה וְאַחַת הֵנָּה וַיַּעַל
וַיִּגְהַר עָלָיו וַיָּזוֹרֶר הַנַּעַר עַד־שָׁבַע פְּעָמִים וַיִּפְקַח הַנַּעַר
36 אֶת־עֵינָיו: וַיִּקְרָא אֶל־גֵּיחֲזִי וַיֹּאמֶר קְרָא אֶל־הַשֻּׁנַמִּית
37 הַזֹּאת וַיִּקְרָאָהּ וַתָּבֹא אֵלָיו וַיֹּאמֶר שְׂאִי בִנֵךְ: וַתָּבֹא
וַתִּפֹּל עַל־רַגְלָיו וַתִּשְׁתַּחוּ אָרְצָה וַתִּשָּׂא אֶת־בְּנָהּ וַתֵּצֵא:

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v. 34. כפ קי

31. *voice nor hearing.* No sign of life.

We may find deep suggestion in the restoration of the Shunammite's child to life. The child was revived by contact with the living warmth of the Prophet's body. Thus has Israel throughout the ages survived a thousand deaths, because his soul was ever quickened into life by direct contact with Divine teachings of Israel's Lawgiver, Prophets and Sages.

CHAYYE SARAH

I Kings 1, 1–31

The connection between Sedrah and Haphtorah is readily seen. The one portrays Abraham's old age, and the other David's; the one depicts Abraham's solicitude for the piety of his house, and David's for the right succession in his.

There is contrast in the character of the two sons. Isaac allows himself to be guided by his father in a great decision, in spite of his forty years; Adonijah in the Haftorah cannot

V. CHAYYE SARAH

I Kings I, 1–31

1 1. Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. 2. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in thy bosom, that my lord the king may get heat. 3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag the Shunammite, and brought her to the king. 4. And the damsel was very fair; and she cherished the king and ministered to him; but the king knew her not.

5. Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. 6. And his father had not displeased him at any time in saying, Why hast thou done so? and he was also a very goodly man; and he was born after Absalom. 7. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. 8. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. 9. And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which

Nathan. The fearless Prophet; see II Sam. xii, 1–12.
8. *Benaiah.* Succeeded Joab as commander-in-chief.

א וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַּיָּמִים וַיְכַסֻּהוּ בַּבְּגָדִים וְלֹא יִחַם לוֹ׃
2 וַיֹּאמְרוּ לוֹ עֲבָדָיו יְבַקְשׁוּ לַאדֹנִי הַמֶּלֶךְ נַעֲרָה בְתוּלָה
וְעָמְדָה לִפְנֵי הַמֶּלֶךְ וּתְהִי־לוֹ סֹכֶנֶת וְשָׁכְבָה בְחֵיקֶךָ וְחַם
3 לַאדֹנִי הַמֶּלֶךְ׃ וַיְבַקְשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל
4 וַיִּמְצְאוּ אֶת־אֲבִישַׁג הַשּׁוּנַמִּית וַיָּבִאוּ אֹתָהּ לַמֶּלֶךְ׃ וְהַנַּעֲרָה
יָפָה עַד־מְאֹד וַתְּהִי לַמֶּלֶךְ סֹכֶנֶת וַתְּשָׁרְתֵהוּ וְהַמֶּלֶךְ לֹא
ה יְדָעָהּ׃ וַאֲדֹנִיָּה בֶּן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ
6 לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו׃ וְלֹא־עֲצָבוֹ
אָבִיו מִיָּמָיו לֵאמֹר מַדּוּעַ כָּכָה עָשִׂיתָ וְגַם־הוּא טוֹב־תֹּאַר
7 מְאֹד וְאֹתוֹ יָלְדָה אַחֲרֵי אַבְשָׁלוֹם׃ וַיְהִי דְבָרָיו עִם יוֹאָב
8 בֶּן־צְרוּיָה וְעִם אֶבְיָתָר הַכֹּהֵן וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה׃ וְצָדוֹק
הַכֹּהֵן וּבְנָיָהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבֹּרִים
9 אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנִיָּהוּ׃ וַיִּזְבַּח אֲדֹנִיָּהוּ צֹאן וּבָקָר
וּמְרִיא עִם אֶבֶן הַזֹּחֶלֶת אֲשֶׁר־אֵצֶל עֵין רֹגֵל וַיִּקְרָא אֶת־

1. *old.* Seventy years.
2. *stand before him.* Serve him.
cherish him. "Be a companion unto him" (AJ).
3. *coasts.* Borders.
5. *Adonijah.* The fourth son of David, see II Sam. III, 4.
fifty men. A royal bodyguard.
6. *displeased.* "Grieved" (AJ).
also very goodly. See II Sam. XIV, 25. It gives the reason of Adonijah's disobedience—his father's reluctance to rebuke the handsome, self-willed boy. What a warning to parents against favouritism and indulgence to children. It is the road to unhappiness for themselves, and ruin for their children.
7. *Joab.* David's commander-in-chief.
Abiathar. One of the chief priests during David's reign.

Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. 13. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? 14. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. 16. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? 17. And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18. And now, behold, Adonijah reigneth; and thou, my lord the king, knowest it not: 19. and he hath sacrificed oxen and fatlings and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20. And thou, my lord the king, thy eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne

9. *En-rogel.* Near Siloam, close to Jerusalem.

12. Unless Adonijah's plot is defeated, his first act after the death of David would be to remove opposition by slaying Solomon, his rival to the throne, and Bathsheba.

כָּל־אֶחָיו בְּנֵי הַמֶּלֶךְ וּלְכָל־אַנְשֵׁי יְהוּדָה עַבְדֵי הַמֶּלֶךְ׃
י וְאֶת־נָתָן הַנָּבִיא וּבְנָיָהוּ וְאֶת־הַגִּבֹּרִים וְאֶת־שְׁלֹמֹה אָחִיו
11 לֹא קָרָא׃ וַיֹּאמֶר נָתָן אֶל־בַּת־שֶׁבַע אֵם־שְׁלֹמֹה לֵאמֹר
הֲלוֹא שָׁמַעַתְּ כִּי מָלַךְ אֲדֹנִיָּהוּ בֶן־חַגִּית וַאֲדֹנִינוּ דָוִד לֹא
12 יָדָע׃ וְעַתָּה לְכִי אִיעָצֵךְ נָא עֵצָה וּמַלְטִי אֶת־נַפְשֵׁךְ וְאֶת־
13 נֶפֶשׁ בִּנֵךְ שְׁלֹמֹה׃ לְכִי וּבְאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו
הֲלֹא־אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לַאֲמָתְךָ לֵאמֹר כִּי־שְׁלֹמֹה
בִנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמַדּוּעַ מָלַךְ
14 אֲדֹנִיָּהוּ׃ הִנֵּה עוֹדֵךְ מְדַבֶּרֶת שָׁם עִם־הַמֶּלֶךְ וַאֲנִי אָבוֹא
טו אַחֲרַיִךְ וּמִלֵּאתִי אֶת־דְּבָרָיִךְ׃ וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ
הַחַדְרָה וְהַמֶּלֶךְ זָקֵן מְאֹד וַאֲבִישַׁג הַשּׁוּנַמִּית מְשָׁרֶת אֶת־
16 הַמֶּלֶךְ׃ וַתִּקֹּד בַּת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ
17 מַה־לָּךְ׃ וַתֹּאמֶר לוֹ אֲדֹנִי אַתָּה נִשְׁבַּעְתָּ בַּיהוָה אֱלֹהֶיךָ
לַאֲמָתֶךָ כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי׃
18 וְעַתָּה הִנֵּה אֲדֹנִיָּה מָלָךְ וְעַתָּה אֲדֹנִי הַמֶּלֶךְ לֹא יָדָעְתָּ׃
19 וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן לָרֹב וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ
וּלְאֶבְיָתָר הַכֹּהֵן וְלִיֹאָב שַׂר הַצָּבָא וְלִשְׁלֹמֹה עַבְדְּךָ לֹא
כ קָרָא׃ וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינֵי כָל־יִשְׂרָאֵל עָלֶיךָ לְהַגִּיד

is beside En-rogel; and he called all his brethren the king's sons, and all the men of Judah the king's servants: 10. but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. 11. Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? 12.

come in before the king, he bowed himself before the king with his face to the ground. 24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25. For he is gone down this day, and hath sacrificed oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. 26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoida, and thy servant Solomon, hath he not called. 27. Is this thing done by my lord the king, and thou hast not shewed unto thy servant who should sit on the throne of my lord the king after him?

28. Then king David answered and said, Call me Bath-sheba. And she came unto the king's presence, and stood before the king. 29. And the king sware, and said, As the Lord liveth, who hath redeemed my soul out of all adversity, 30. verily as I sware unto thee by the Lord, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. 31. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever.

20. *tell them.* By public announcement.
21. *counted offenders.* *i.e.* shall be put to death.
25. *God save.* lit. "May king Adonijah live."
26. *not called.* Because standing outside the conspiracy.
29. With a firm hand, David now safeguards the destinies of his House

11 לָהֶם מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו: וְהָיָה
כְּשָׁכְבָ אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה
22 חַטָּאִים: וְהִנֵּה עוֹדֶנָּה מְדַבֶּרֶת עִם־הַמֶּלֶךְ וְנָתָן הַנָּבִיא
23 בָּא: וַיַּגִּידוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתָן הַנָּבִיא וַיָּבֹא לִפְנֵי
24 הַמֶּלֶךְ וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל־אַפָּיו אָרְצָה: וַיֹּאמֶר נָתָן
אֲדֹנִי הַמֶּלֶךְ אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרַי וְהוּא
כה יֵשֵׁב עַל־כִּסְאִי: כִּי ו יָרַד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן
לָרֹב וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וְלִשָׂרֵי הַצָּבָא וּלְאֶבְיָתָר
הַכֹּהֵן וְהִנָּם אֹכְלִים וְשֹׁתִים לְפָנָיו וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ
26 אֲדֹנִיָּהוּ: וְלִי אֲנִי־עַבְדֶּךָ וּלְצָדֹק הַכֹּהֵן וְלִבְנָיָהוּ בֶן־
27 יְהוֹיָדָע וְלִשְׁלֹמֹה עַבְדְּךָ לֹא קָרָא: אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ
נִהְיָה הַדָּבָר הַזֶּה וְלֹא הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי יֵשֵׁב עַל־
28 כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו: וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קִרְאוּ־
לִי לְבַת־שָׁבַע וַתָּבֹא לִפְנֵי הַמֶּלֶךְ וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ:
29 וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמַר חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי
ל מִכָּל־צָרָה: כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לְךָ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל
לֵאמֹר כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי
31 תַּחְתָּי כִּי כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה: וַתִּקֹּד בַּת־שֶׁבַע אַפַּיִם
אָרְצָה וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנִי הַמֶּלֶךְ דָּוִד לְעֹלָם:

27. v עבד קרי

of my lord the king after him. 21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. 22. And, lo, while she yet talked with the king, Nathan the prophet came in. 23. And they told the king, saying, Behold, Nathan the prophet. And when he was

VI. TOLDOTH,

Malachi I–II, 7

1 1. The burden of the word of the Lord to Israel by Malachi.

2. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob; 3. but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. 4. Though Edom say, We are beaten down, but we will return and build the waste places; thus saith the Lord of hosts, They shall build, but I will throw down: and men shall call them The border of wickedness,

not one God created us all. Why, then, do we deal faithlessly every man against his brother?" he asks. These words alone should forever endear him to every human heart.

The connection with the Sedrah lies chiefly in the opening verses.

The difference in the treatment of the two nations descended from Jacob and Esau is due to the difference in the character and life of these nations. The Edomites were a fierce and cruel people. Josephus describes the Edomites of his day as a turbulent and unruly race, always hovering on the verge of revolution, always rejoicing in changes, rushing to battle as if going to a feast. In the Rabbinical writings, Edom became the name, the veiled name for tyrannous Imperial Rome, and in later times for the persecuting Christian Church. "It was by a sure instinct that Esau or Edom was ever regarded as representative of that heathendom against which Israel had to realise its destiny in the world, as God's own nation" (G. A. Smith).

4. Some disaster has recently befallen the Edomites; but for them, there is no hope of restoration such as Israel has enjoyed.

הפטרת תולדת

מלאכי א

א 2 מַשָּׂא דְּבַר־יְהוָה אֶל־יִשְׂרָאֵל בְּיַד מַלְאָכִי: אֲהַבְתִּי אֶתְכֶם
אָמַר יְהוָה וַאֲמַרְתֶּם בַּמֶּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו
3 לְיַעֲקֹב נְאֻם־יְהוָה וָאֹהַב אֶת־יַעֲקֹב: וְאֶת־עֵשָׂו שָׂנֵאתִי
4 וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר: כִּי־
תֹאמַר אֱדוֹם רֻשַּׁשְׁנוּ וְנָשׁוּב וְנִבְנֶה חֳרָבוֹת כֹּה אָמַר יְהוָה
צְבָאוֹת הֵמָּה יִבְנוּ וַאֲנִי אֶהֱרוֹס וְקָרְאוּ לָהֶם גְּבוּל רִשְׁעָה

TOLDOTH

MALACHI I–II, 7

Malachi was the last of the Prophets. Nothing is known of his life, except what can be gathered from his prophecies, which seem to have been spoken sometime about the year 450 before the Common Era.

The Second Temple had been rebuilt, but the high hopes of the returned exiles had not been fulfilled. The lamp of religious enthusiasm burned but dimly in that age, and both priest and people treated sacred things with a weary indifference. Though from the rising of the sun until the going down of the same, God's name was revered among the nations, it was Israel that began to doubt whether there was a righteous Governor of the universe, and was losing Israel's belief in Israel. "I have loved you, saith the Lord. Yet ye say, 'Wherein hast Thou loved us?' Your words have been stout against Me. Ye have said, 'It is vain to serve God, and what profit is it that we have kept His charge?'"

It is to such a generation that Malachi brings his "burden," *i.e.* utterance, message. He reaffirms and boldly proclaims the Divine election and the deathlessness of Israel. Confronted by sordid irreligion and cruel selfishness, he preaches the reality of the Unseen, and gives eternal expression to the brotherhood of man. "Have we not all one father, hath

and The people against whom the Lord hath indignation for ever. 5. And your eyes shall see, and ye shall say, The Lord is great beyond the border of Israel.

6. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7. Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. 8. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Lord of hosts. 9. And now, I pray you, intreat the favour of God, that he may be gracious unto us: this hath been from your hand: will he accept any of your persons? said the Lord of hosts. 10. Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain! I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. 11. For from the rising of the sun even unto the going down of the same my name is great among the nations; and in every place incense is offered unto my name, and a pure

of the worshipper. This wonderful thought was further developed by the Rabbis, and is characteristic of the universalism of Judaism.

ה וְהָעָם אֲשֶׁר־זָעַם יְהוָה עַד־עוֹלָם׃ עֵינֵיכֶם תִּרְאֶינָה וְאַתֶּם
6 תֹּאמְרוּ יִגְדַּל יְהוָה מֵעַל לִגְבוּל יִשְׂרָאֵל׃ בֵּן יְכַבֵּד אָב
וְעֶבֶד אֲדֹנָיו וְאִם־אָב אָנִי אַיֵּה כְבוֹדִי וְאִם־אֲדֹנִים אָנִי
אַיֵּה מוֹרָאִי אָמַר ׀ יְהוָה צְבָאוֹת לָכֶם הַכֹּהֲנִים בּוֹזֵי שְׁמִי
7 וַאֲמַרְתֶּם בַּמֶּה בָזִינוּ אֶת־שְׁמֶךָ׃ מַגִּישִׁים עַל־מִזְבְּחִי לֶחֶם
מְגֹאָל וַאֲמַרְתֶּם בַּמֶּה גֵּאַלְנוּךָ בֶּאֱמָרְכֶם שֻׁלְחַן יְהוָה
8 נִבְזֶה הוּא׃ וְכִי־תַגִּישׁוּן עִוֵּר לִזְבֹּחַ אֵין רָע וְכִי תַגִּישׁוּ
פִּסֵּחַ וְחֹלֶה אֵין רָע הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ הֲיִרְצְךָ אוֹ
9 הֲיִשָּׂא פָנֶיךָ אָמַר יְהוָה צְבָאוֹת׃ וְעַתָּה חַלּוּ־נָא פְנֵי־אֵל
וְיָחֹנֵנוּ מִיֶּדְכֶם הָיְתָה זֹּאת הֲיִשָּׂא מִכֶּם פָּנִים אָמַר יְהוָה
י צְבָאוֹת׃ מִי גַם־בָּכֶם וְיִסְגֹּר דְּלָתַיִם וְלֹא־תָאִירוּ מִזְבְּחִי
חִנָּם אֵין־לִי חֵפֶץ בָּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־
11 אֶרְצֶה מִיֶּדְכֶם׃ כִּי ׀ מִמִּזְרַח שֶׁמֶשׁ וְעַד־מְבוֹאוֹ גָּדוֹל
שְׁמִי בַּגּוֹיִם וּבְכָל־מָקוֹם מֻקְטָר מֻגָּשׁ לִשְׁמִי וּמִנְחָה

6–8. The Prophet rebukes the degenerate priests who are bringing the service of God into contempt.

7. *polluted bread.* In their indifference, they accepted blemished animals and did not rebuke the people who presented them.

8. *accept thy person. i.e.* receive thee favourably. Would you treat your earthly ruler as you treat God ?

9. The office of the true priest was to supplicate God on behalf of the people : could He receive prayers at their hands when they were responsible for such wrong ?

10. It were better that the altar fires go out altogether, than that sacrifices should be offered in such spirit.

11. *great among the nations. i.e.* even the heathen nations that worship the heavenly hosts pay tribute to a Supreme Being, and in this way honour My Name ; and the offerings which they thus present (indirectly) unto Me are animated by a pure spirit, God looking to the heart

offering : for my name is great among the nations, saith the Lord of hosts. 12. But ye profane it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. 13. Ye say also, Behold, what a weariness is it ! and ye have snuffed at it, saith the Lord of hosts ; and ye have brought that which was taken by violence, and the lame, and the sick ; thus ye bring the offering : should I accept this of your hand ? said the Lord. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing : for I am a great king, saith the Lord of hosts, and my name is terrible among the nations.

2 1. And now, O ye priests, this commandment is for you. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, then will I send the curse upon you, and I will curse your blessings : yea, I have cursed them already, because ye do not lay it to heart. 3. Behold, I will rebuke the seed for your sake, and will spread dung upon your faces, even the dung of your sacrifices ; and ye shall be taken away unto it. 4. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi,

3. *rebuke the seed.* That it will not sprout and thrive—to your loss.

upon your faces. *i.e.* in your presence. An act of insult. Malachi means that the priests will be utterly despised by the people.

4. *Levi.* The tribe of Levi, as the priestly tribe.

12 מְחֻדָּה כִּי־גָדֻל שְׁמִי בַּגּוֹיִם אָמַר יְהוָה צְבָאוֹת: וְאַתֶּם
מְחַלְּלִים אֹתוֹ בֶּאֱמָרְכֶם שֻׁלְחָן אֲדֹנָי מְגֹאָל הוּא וְנִיבוֹ
13 נִבְזֶה אָכְלוֹ: וַאֲמַרְתֶּם הִנֵּה מַתְּלָאָה וְהִפַּחְתֶּם אוֹתוֹ
אָמַר יְהוָה צְבָאוֹת וַהֲבֵאתֶם גָּזוּל וְאֶת־הַפִּסֵּחַ וְאֶת־
הַחוֹלָה וַהֲבֵאתֶם אֶת־הַמִּנְחָה הַאָרְצֶה אוֹתָהּ מִיֶּדְכֶם
14 אָמַר יְהוָה: וְאָרוּר נוֹכֵל וְיֵשׁ בְּעֶדְרוֹ זָכָר וְנֹדֵר וְזֹבֵחַ
מָשְׁחָת לַאדֹנָי כִּי מֶלֶךְ גָּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת
וּשְׁמִי נוֹרָא בַּגּוֹיִם:

ב 2 א וְעַתָּה אֲלֵיכֶם הַמִּצְוָה הַזֹּאת הַכֹּהֲנִים: אִם־לֹא תִשְׁמָעוּ
וְאִם־לֹא תָשִׂימוּ עַל־לֵב לָתֵת כָּבוֹד לִשְׁמִי אָמַר יְהוָה
צְבָאוֹת וְשִׁלַּחְתִּי בָכֶם אֶת־הַמְּאֵרָה וְאֵרוֹתִי אֶת־בִּרְכוֹתֵיכֶם
3 וְגַם אֲרוֹתִיהָ כִּי אֵינְכֶם שָׂמִים עַל־לֵב: הִנֵּנִי גֹעֵר לָכֶם
אֶת־הַזֶּרַע וְזֵרֵיתִי פֶּרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם וְנָשָׂא
4 אֶתְכֶם אֵלָיו: וִידַעְתֶּם כִּי שִׁלַּחְתִּי אֲלֵיכֶם אֶת הַמִּצְוָה
ה הַזֹּאת לִהְיוֹת בְּרִיתִי אֶת־לֵוִי אָמַר יְהוָה צְבָאוֹת: בְּרִיתִי

12. *in that ye say.* Not literally—their actions speak.

13. *that which was taken by violence.* Even "wild animals" were not to be brought as sacrifices, because a person must not offer anything which costs nothing; how much the more heinous was it to offer a robbed thing as a sacrifice! It is adding blasphemy to crime.

14. *is terrible.* Better, "*is feared*" (AJ).

Chapter II, 1–7

A charge to the priests to be worthy of their vocation, or dire suffering and indignity will be the result.

2. *curse your blessings.* Those to whom you should be a source of blessing will suffer grave injury through you and your example.

saith the Lord of hosts. 5. My covenant was with him of life and peace; and I gave them to him that he might fear, and he feared me, and stood in awe of my name. 6. The law of truth was in his mouth, and uprighteousness was not found in his lips: he walked with me in peace and uprightness, and did turn many away from iniquity. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

VII. VAYYETZE (For Ashkenazim)

Hosea XII,13–XIV, 10

For Sephardim, see next Haftorah

13. And Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept

of obeying the law of God, Israel amused itself with international intrigues, and imitated the morals and idolatries of her allies. But the world-power of Assyria had appeared on the horizon, and was soon destined to engulf everything. "Let Israel come back to God, and call upon Him in their anguish. Let Israel seek the Lord, it is still time," such is the burden of Hosea. "His sensitive soul is full of sympathy and love for his people; and his keen perception of the destruction towards which they are hastening produces a conflict of emotions which is reflected in the pathos, and force, and artless rhythm of sighs and sobs which characterise his prophecy" (Driver).

13. *Jacob fled.* The Prophet takes the people back to their beginnings, to their ancestor of Jacob. (This connects the Sedrah with the Haftorah). Did not the Patriarch, in

הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם וְאֶתֶּנְנֵם־לוֹ מוֹרָא וַיִּרְאֵנִי
6 וּמִפְּנֵי שְׁמִי נָחַת הוּא: תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה
לֹא־נִמְצָא בִשְׂפָתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים
7 הֵשִׁיב מֵעָוֹן: כִּי־שִׂפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יְבַקְשׁוּ
8 מִפִּיהוּ כִּי מַלְאַךְ יְהוָה־צְבָאוֹת הוּא:

הפטרת ויצא

הושע יב

וַיִּבְרַח 13
יַעֲקֹב שְׂדֵה אֲרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמָר:

5. *covenant of life and peace.* Life, in the highest sense, and peace would be the result of the priest's faithfulness to his vocation; but the fear of God, *i.e.* the reverential awe for the God of Holiness, is the first essential.

6. The spiritual results that had been achieved through the faithful priests in whom this true fear of God was found.

turn many away from iniquity. His influence was seen in the lives of men. Cf. Daniel XII, 3.

7. Completes with v. 6 the ideal of the true priest, as the spokeman of God, never more beautifully expressed.

law. lit. "instruction," in God's commands.

VII. VAYYETZE—(FOR ASHKENAZIM)

HOSEA XII, 13—XIV, 10

Like his older contemporary, Amos, Hosea is the Prophet of the Decline and Fall of the Northern Israel.

The reign of Jeroboam II—a time of prosperity, luxury and idolatry in Northern Israel—closed in the year 740, before the Common Era. And very soon thereafter came "the begining of the end." A succession of usurpers and adventurers occupied the throne, and the land was swiftly drifting towards social and political disintegration. Instead

sheep. 14. And by a prophet the Lord brought Israel up out of Egypt, and by a prophet was he kept. 15. Ephraim hath provoked to anger most bitterly: therefore shall his blood be left upon him, and his reproach shall his Lord return unto him.

13 1. When Ephraim spake, there was trembling; he exalted himself in Israel: but when he became guilty in Baal, he died. 2. And now they sin more and more, and have made them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. 3. Therefore they shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney. 4. Yet I am the Lord thy God from the land of Egypt; and thou knowest no god but me, and beside me there is no saviour. 5. I did know thee in the wilderness, in the land of great drought. 6. According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. 7. Therefore

2. *kiss the calves.* See I Kings XIX, 18. Kissing an idol as an act of religious homage!

3. *morning cloud.* Figures of speech to represent the swift and complete extinction of the Northern Kingdom. The morning cloud which passes as one observes it, the chaff scattered by the whirlwind, the smoke of the chimney—all leave no trace behind. So shall it be with the Kingdom of Israel. The prophecy was fulfilled within 20 years.

14 וּבְנָבִיא הֶעֱלָה יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וּבְנָבִיא נִשְׁמָר׃
טו הִכְעִיסוּ אֶפְרַיִם תַּמְרוּרִים וְדָמָיו עָלָיו יִטּוֹשׁ וְחֶרְפָּתוֹ יָשִׁיב
לוֹ אֲדֹנָיו׃
יג א כְּדַבֵּר אֶפְרַיִם רְתֵת נָשָׂא הוּא בְּיִשְׂרָאֵל וַיֶּאְשַׁם בַּבַּעַל
2 וַיָּמֹת׃ וְעַתָּה ׀ יוֹסִפוּ לַחֲטֹא וַיַּעֲשׂוּ לָהֶם מַסֵּכָה מִכַּסְפָּם
כְּתְבוּנָם עֲצַבִּים מַעֲשֵׂה חָרָשִׁים כֻּלָּה לָהֶם הֵם אֹמְרִים
3 זֹבְחֵי אָדָם עֲגָלִים יִשָּׁקוּן׃ לָכֵן יִהְיוּ כַּעֲנַן־בֹּקֶר וְכַטַּל
4 מַשְׁכִּים הֹלֵךְ כְּמֹץ יְסֹעֵר מִגֹּרֶן וּכְעָשָׁן מֵאֲרֻבָּה׃ וְאָנֹכִי
יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם וֵאלֹהִים זוּלָתִי לֹא תֵדָע
ה וּמוֹשִׁיעַ אַיִן בִּלְתִּי׃ אֲנִי יְדַעְתִּיךָ בַּמִּדְבָּר בְּאֶרֶץ תַּלְאֻבוֹת׃
6 כְּמַרְעִיתָם וַיִּשְׂבְּעוּ שָׂבְעוּ וַיָּרָם לִבָּם עַל־כֵּן שְׁכֵחוּנִי׃
7 8 וָאֱהִי לָהֶם כְּמוֹ־שָׁחַל כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר׃ אֶפְגְּשֵׁם

v. 2. ג׳א בתבונם. v. 4. קמץ מ״ק

his hard life, find God his support, guide and Redeemer? And Israel in Egypt was freed by Divine power, just as later he was "guarded" (and guided) by God's chosen Prophet (Moses) whose successors the people were now disregarding and despising. Hosea bids the people remember that God is their only Saviour, even as His hand is manifest in all their history.

15. *Ephraim.* The Northern Kingdom is so called from the name of its most prominent tribe.

Chapter XIII. The Last Judgment of Ephraim

1. *when Ephraim spake.* A rapid resume of the history of the Northern Kingdom. At first Ephraim's power was great, and he was feared by surrounding tribes. Jeroboam, the first king of the Ten Tribes, was an Ephraimite. "He sinned and led Israel to sin," through the calf-worship which he had set up at Dan and Beersheba.

Baal. See I Kings xvi, 31.

died. Spiritually; yet literally too, for Baal-worship was a cause of the national decay and final downfall. "It could no more inspire courage than love of goodness" (Cheyne).

am I unto them as a lion : as a leopard will I watch by the way : 8. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart : and there will I devour them like a lion ; the wild beast shall tear them. 9. It is thy destruction, O Israel, that thou art against me, against thy help. 10. Where now is thy king, that he may save thee in all thy cities ? and thy judges, of whom thou saidst, Give me a king and princes ? 11. I have given thee a king in mine anger, and have taken him away in my wrath. 12. The iniquity of Ephraim is bound up ; his sin is laid up in store. 13. The sorrows of a travailing woman shall come upon him : he is an unwise son ; for it is time he should not tarry in the place of the breaking forth of children. 14. I will ransom them from the power of the grave ; I will redeem them from death : O death, where are thy plagues ? O grave, where is thy destruction ? repentance shall be hid from mine eyes. 15. Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up : he shall spoil the treasure of all pleasant
14 vessels. 1. Samaria shall bear her guilt ; for she hath rebelled against her God : they shall fall by the sword ; their infants shall be dashed in pieces, and their women with child shall be ripped up.

here for the whole land. The savage inhumanities of ancient barbaric warfare recall the atrocities of modern pogroms.

כְּדֹב שַׁכּוּל וְאֶקְרַע סְגוֹר לִבָּם וְאֹכְלֵם שָׁם כְּלָבִיא חַיַּת
9 הַשָּׂדֶה תְּבַקְּעֵם׃ שִׁחְתְּךָ יִשְׂרָאֵל כִּי־בִי בְעֶזְרֶךָ׃ אֵהַי
מַלְכְּךָ אֵפוֹא וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ
11 תְּנָה־לִּי מֶלֶךְ וְשָׂרִים׃ אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח בְּעֶבְרָתִי׃
12 צְרוּר עֲוֹן אֶפְרַיִם צְפוּנָה חַטָּאתוֹ׃ חֶבְלֵי יוֹלֵדָה יָבֹאוּ
13 לוֹ הוּא־בֵן לֹא חָכָם כִּי־עֵת לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים׃
14 מִיַּד שְׁאוֹל אֶפְדֵּם מִמָּוֶת אֶגְאָלֵם אֱהִי דְבָרֶיךָ מָוֶת אֱהִי
טז קָּטָבְךָ שְׁאוֹל נֹחַם יִסָּתֵר מֵעֵינָי׃ כִּי הוּא בֵּין אַחִים יַפְרִיא
יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלֶה וְיֵבוֹשׁ מְקוֹרוֹ וְיֶחֱרַב
מַעְיָנוֹ הוּא יְשִׁסֶּה אוֹצַר כָּל־כְּלִי חֶמְדָּה׃
יד א תֶּאְשַׁם שֹׁמְרוֹן כִּי מָרְתָה בֵּאלֹהֶיהָ בַּחֶרֶב יִפְּלוּ עֹלְלֵיהֶם
2 יְרֻטָּשׁוּ וְהָרִיּוֹתֵיהֶם יְבֻקָּעוּ׃ שׁוּבָה יִשְׂרָאֵל עַד יְהוָה

v. 12. קמץ בזיק

7–9. God, who is and would be their help, they have turned to be their destroyer; and they have brought ruin on themselves.

11. *a king in mine anger.* Jeroboam I, who became king of Israel when the Ten Tribes broke away from Solomon's incompetent son.

taken him away in my wrath. Refers to the list of usurping kings on the eve of the destruction of the kingdom by Assyria.

12. *bound up.* It is not forgotten; it is tied up as in a bag.

13. Israel is compared to a travailing woman, and also to the child imperilled by its weak will.

14. *I will ransom.* "A father cannot long endure to contemplate the prospect of his child's ruin" (Cheyne).

repentance shall be hid. Suddenly the tone of the prophecy changes, and the thought in verses 12 and 13 is resumed.

15. *he shall spoil.* *i.e.* the enemy who is to destroy Israel, symbolised here by the evil wind.

Chapter XIV

1. *Samaria.* The capital of Northern Kingdom, standing

2. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. 3. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. 4. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. 5. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 6. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. 7. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 8. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. 9. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; from me is thy fruit found. 10. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein.

9. *from me is thy fruit found.* "From Me all thy good cometh."

10. *who is wise, and he shall understand.* Or, "Whoso is wise, let him understand" (AJ).

fall therein. They stumble as if the ways were actually crooked, because their wrong thoughts and desires pervert

3 אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃ קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־
יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים
4 שְׂפָתֵינוּ׃ אַשּׁוּר ׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־
נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃
ה 6 אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃ אֶהְיֶה
7 כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃ יֵלֵכוּ
8 יוֹנְקוֹתָיו וִיהִי כַּזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן׃ יָשֻׁבוּ יֹשְׁבֵי
9 בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן׃ אֶפְרַיִם
מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן
י מִמֶּנִּי פִרְיְךָ נִמְצָא׃ מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־
יְשָׁרִים דַּרְכֵי יְהוָה וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

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v. 4. קמץ בז״ק v. 10. כצ״ל

2–10. A Desperate Call to Repentance

2. *return unto the Lord.* God's love and mercy are unending. Even after the pronouncement of doom, there is Hope and Forgiveness to repentant Israel.

3. *take with you words.* God does not require gifts or sacrifices, but sincere confession and penitent words expressing the resolve to amend (Midrash).

4. *Asshur shall not save us.* The people will no longer put their trust in alliances with foreign idol-worshipping nations—Assyria or Egypt.

will not ride upon horses. A reference to the help looked for from Egypt. (See I Kings x, 28 ; Isaiah xxx and xxxi).

5–7. God's gracious and loving reply to those words of repentance and faith. The blessings that will follow Israel's spiritual regeneration.

6. *blossom as the lily.* Israel shall be as the lily, a symbol of beauty and fruitfulness ; but his roots shall be deep and unmovable as Lebanon.

7. *his smell as Lebanon.* On the lower slopes of Lebanon are aromatic shrubs, lavender and myrtle (Song of Songs, iv, 4).

8. *shall return; they shall revive as the corn.* Better, " *They shall again make corn to grow* " (AJ).

VIII. VAYYETZE (FOR SEPHARDIM) | VAYYISHLACH (FOR ASHKENAZIM)

Hosea XI, 7–XII, 12

7. And my people are bent to backsliding from me : though they call them to him that is on high, none at all will lift himself up. 8. How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my compassions are kindled together. 9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim : for I am God, and not man ; the Holy One in the midst

he would give his all to reclaim it, if only it were possible. His is a deeply affectionate nature ; and his sentences of doom against his People read like short, disconnected sobs. The connection between the parts of his discourse, or even between his sentences, is not always distinct. But "ever and anon, the tossing restless discourse begins again, like the wild cry of an anguish that can hardly be mastered" (Ewald).

7. *bent to backsliding.* Better, "*in suspense about returning to me*" (AJ) ; uncertain, swaying to and fro like a door on its hinges.

although they call them. "They," *i.e.* the Prophets.

8. Hosea portrays God's yearning, unending love for His people.

deliver thee. "Surrender thee."

Admah, Zeboim. Cities of the Plain, destroyed together with Sodom and Gomorrah (Gen. XIX).

9. *for I am God.* Therefore, merciful and gracious, slow to anger, and abounding in mercy.

הפטרת ויצא לספרדים | הפטרת וישלח לאשכנזים

הושע יא

וְעַמִּי 7
תְלוּאִים לִמְשׁוּבָתִי וְאֶל־עַל יִקְרָאֻהוּ יַחַד לֹא יְרוֹמֵם׃ אֵיךְ 8
אֶתֶּנְךָ אֶפְרַיִם אֲמַגֶּנְךָ יִשְׂרָאֵל אֵיךְ אֶתֶּנְךָ כְּאַדְמָה אֲשִׂימְךָ
כִּצְבֹאִים נֶהְפַּךְ עָלַי לִבִּי יַחַד נִכְמְרוּ נִחוּמָי׃ לֹא אֶעֱשֶׂה 9
חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרַיִם כִּי אֵל אֲנֹכִי וְלֹא־

v. 8. א׳ נחה

the meaning of the Divine commands. Thus they do wrong and stumble, even when they would claim to be walking in the ways of the Lord.

Chapter XIV, 2–10, is appropriately enough the Haftorah for the Sabbath of Penitence, שבת שובה, lit. "The Sabbath of *O Israel, return unto the Lord.*" The very term, *Teshubah, i.e.* "a turning away from sin and a turning towards God," is taken from the word שובה in its opening verse. The doctrine of Repentance which is founded on it, is of fundamental importance in Judaism.

VAYYETZE (FOR SEPHARDIM) | VAYYISHLACH (FOR ASHKENAZIM)

Hosea XI, 7–XII, 12

Hosea's is the message of the unwearying love of God to Israel which reached its fullest expression in the cry "O Israel, return unto the Lord thy God." In this Haftorah, he interweaves incidents from the life of Jacob in the Sedrah in order to recall what Israel was intended to be, in contrast with the degeneracy of contemporary Israel. The Prophet's whole soul goes out in sympathy for his People;

of thee : and I will not come in wrath. 10. They shall walk after the Lord, who shall roar like a lion : for he shall roar, and the children shall come trembling from the west. 11. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria : and I will make them to dwell in their houses, saith the Lord.

12 1. Ephraim compasseth me about with falsehood, and the house of Israel with deceit : and Judah is yet unstedfast with God, and with the Holy One who is faithful. 2. Ephraim feedeth on wind, and followeth after the east wind : he continually multiplieth lies and desolation ; and they make a covenant with Assyria, and oil is carried into Egypt. 3. The Lord hath also a controversy with Judah, and will punish Jacob according to his ways ; according to his doings will he recompense him. 4. In the womb he took his brother by the heel ; and in his manhood he strove with God : 5. yea, he had power over the angel, and prevailed : he wept, and made supplication unto him : he found him at Beth-el, and there he spake with us ; 6. for the Lord is the God of hosts ; the Lord is his memorial. 7. Therefore turn thou to thy God : keep mercy

5. *he wept.* The subject is Jacob.
he found him. God found Jacob at Bethel.
spake with us. In speaking to Jacob, God as it were spake also to his descendants.

6. *the Lord is his memorial. i.e.* His Name. The same now as then. As He received Jacob, so will He receive Israel ; therefore, " turn to thy God."

7. *keep mercy and judgement.* This sums up the teaching

י אִישׁ בִּקְרִבְכֶךָ קָדֹושׁ וְלֹא אָבוֹא בְּעִיר׃ אַחֲרֵי יְהוָה יֵלֵכוּ
11 כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיֶחֶרְדוּ בָנִים מִיָּם׃ יֶחֶרְדוּ
כְצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר וְהוֹשַׁבְתִּים עַל־
בָּתֵּיהֶם נְאֻם־יְהוָה׃

יב א סְבָבֻנִי בְכַחַשׁ אֶפְרַיִם וּבְמִרְמָה בֵּית יִשְׂרָאֵל וִיהוּדָה עֹד
2 רָד עִם־אֵל וְעִם־קְדוֹשִׁים נֶאֱמָן׃ אֶפְרַיִם רֹעֶה רוּחַ וְרֹדֵף
קָדִים כָּל־הַיּוֹם כָּזָב וְשֹׁד יַרְבֶּה וּבְרִית עִם־אַשּׁוּר יִכְרֹתוּ
3 וְשֶׁמֶן לְמִצְרַיִם יוּבָל׃ וְרִיב לַיהוָה עִם־יְהוּדָה וְלִפְקֹד עַל־
4 יַעֲקֹב כִּדְרָכָיו כְּמַעֲלָלָיו יָשִׁיב לוֹ׃ בַּבֶּטֶן עָקַב אֶת־אָחִיו
ה וּבְאוֹנוֹ שָׂרָה אֶת־אֱלֹהִים׃ וַיָּשַׂר אֶל־מַלְאָךְ וַיּוּכָל בָּכָה
6 וַיִּתְחַנַּן־לוֹ בֵּית־אֵל יִמְצָאֵנוּ וְשָׁם יְדַבֵּר עִמָּנוּ׃ וַיהוָה
7 אֱלֹהֵי הַצְּבָאוֹת יְהוָה זִכְרוֹ׃ וְאַתָּה בֵּאלֹהֶיךָ תָּשׁוּב חֶסֶד

ר״ב v. 5. קמץ בזיק

10. God's message shall stir the hearts of Israel. The figure of the lion, roaring to call his young, represents God calling His people out of captivity.

trembling. With contrition and joy.

11. *as a dove.* Noted for its swiftness, which shall characterise Israel's return.

Chapter XII

From this vision of a happier future the Prophet returns to the sad conditions of the present.

2. *feedeth on wind.* "Striveth after wind" (AJ). Vain and fruitless efforts, resulting in "lies and desolation"; a telling summary of the results of the foreign alliances.

oil. Representing the wealth which the last King, Hoshea, sent to Egypt for help against Assyria.

4. In order to move them to repentance, the Prophet reminds the people of the wrestling in prayer of their ancestor Jacob, and of God's acceptance of him.

with God. Better, "*With a godlike being*" (AJ); an angel, as is evident from the very next verse.

and judgement, and wait on thy God continually.

8. He is a trafficker, the balances of deceit are in his hand: he loveth to oppress. 9. And Ephraim said, Surely I am become rich, I have found me wealth: in all my labours they shall find in me none iniquity that were sin. 10. But I am the Lord thy God from the land of Egypt; I will yet again make thee to dwell in tents, as in the days of the solemn feast. 11. I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes. 12. Is Gilead iniquity? they are altogether vanity; in Gilgal they sacrifice bullocks: yea, their altars shall be as heaps in the furrows of the field.

12. References to the heathen practices at Gilgal, following the ill example of neighbouring Gilead on the other side of the Jordan. The meaning seems to be: "In Gilead there are iniquity and falsehood; they sacrifice to demons in Gilgal; their altars shall become stone-heaps in the furrows of the fields." They that make the idols become like unto them.

8 וּמִשְׁפָּט שִׁמֹּר וְקַוֵּה אֱלֹהֶיךָ תָּמִיד׃ כְּנַעַן בְּיָדוֹ מֹאזְנֵי
9 מִרְמָה לַעֲשֹׁק אָהֵב׃ וַיֹּאמֶר אֶפְרַיִם אַךְ עָשַׁרְתִּי מָצָאתִי
י אוֹן לִי כָּל־יְגִיעַי לֹא יִמְצְאוּ־לִי עָוֹן אֲשֶׁר־חֵטְא׃ וְאָנֹכִי
יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם עַד אוֹשִׁיבְךָ בָּאֳהָלִים כִּימֵי
11 מוֹעֵד׃ וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד
12 הַנְּבִיאִים אֲדַמֶּה׃ אִם־גִּלְעָד אָוֶן אַךְ־שָׁוְא הָיוּ בַּגִּלְגָּל
13 שְׁוָרִים זָבֵחוּ גַּם מִזְבְּחוֹתָם כְּגַלִּים עַל תַּלְמֵי שָׂדָי׃

of Hosea. "Justice" (judgement) alone is not sufficient. Mercy, loving sympathy towards our fellowmen, must go with it; *and mercy must precede it.*

8. *trafficker.* lit. "Canaanite." From the call to repentance, the Prophet again returns to the evil-doing of his day. Israel's ideal is now Canaan's—to get rich. "Canaanite" had become a synonym for "trafficker," from the low repute of the Phoenician (Canaanitish) merchant for honesty.

9. Ephraim's answer. He boasts of his wealth, and callously maintains it has been obtained honestly—or that any trifling lapses in his methods cannot be accounted as sins. He does not perceive that, apart from his methods of acquisition, his reliance on material possessions and absorption in amassing them, have blinded the moral and spiritual sense within him. Israel has become Canaan, and yet was quite unconscious of it!

10. *to dwell in tents.* "The tent-life of the wilderness was a trial and pain for which the settlement in the Promised Land was readily exchanged. But it was also a blessing and a revelation, a walking in mystery and wonder, the Divine Presence always felt and often manifest. The Feast of Tabernacles was the yearly remembrance of this wonderful pilgrim experience" (Horton). Israel must go back to captivity and begin his discipline over again, as when he came out of Egypt.

11. In vain did the Prophets convey the Divine will in visions and similitudes. They failed to bring Israel to repentance.

VIII B. VAYYISLACH (FOR SEPHARDIM).

The Book of Obadiah

1. The vision of Obadiah.

Thus saith the Lord God concerning Edom: We have heard tidings from the Lord, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle. 2. Behold, I have made thee small among the nations; thou art greatly despised. 3. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? 4. Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith the Lord. 5. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not steal till they had enough? if grapegatherers came to thee, would they not leave some gleaning grapes? 6. How are the things of Esau searched out! how are his hidden treasures sought up! 7. All the men of thy confederacy have driven thee out on thy way, even to the

successes, and their belief that they could not be dislodged from their invulnerable position.

clefts of the rock. Edom occupied a mountainous strip to the South of Palestine. Its rocky valleys were fertile and difficult of access to outsiders. The ruins of its capital, Petra, the mysterious, secluded city with its thousand caves, have come down to our day.

4. Their pride defies God. So does all pride.

5. The meaning is that ordinary thieves and grape-gleaners will leave something behind. Not so those who will fall upon Edom. They will destroy everything.

הפטרת וישלח לספרדים

ספר עבדיה

א חֲזוֹן עֹבַדְיָה כֹּה־אָמַר אֲדֹנָי יְהוִה לֶאֱדוֹם שְׁמוּעָה שָׁמַעְנוּ
מֵאֵת יְהוָה וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ וְנָקוּמָה עָלֶיהָ
2 לַמִּלְחָמָה: הִנֵּה קָטֹן נְתַתִּיךָ בַגּוֹיִם בָּזוּי אַתָּה מְאֹד:
3 זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שֹׁכְנִי בְחַגְוֵי־סֶלַע מְרוֹם שִׁבְתּוֹ אֹמֵר
4 בְּלִבּוֹ מִי יוֹרִידֵנִי אָרֶץ: אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים
ה שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה: אִם־גַּנָּבִים בָּאוּ־לָךְ
אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַּיָּם אִם־
6 בְּצָרִים בָּאוּ לָךְ הֲלוֹא יַשְׁאִירוּ עֹלְלוֹת: אֵיךְ נֶחְפְּשׂוּ עֵשָׂו
7 נִבְעוּ מַצְפֻּנָיו: עַד־הַגְּבוּל שִׁלּוּחוּךָ כָּל אַנְשֵׁי בְרִיתֶךָ

קמץ בד״ק ibid. v. 1.

VAYYISHLACH (FOR SEPHARDIM)

The Book of Obadiah

The prophecy of Obadiah is directed against Edom, the nation descended from Esau. It thus connects with the Sedrah, reflecting the opposition between the two brothers in the story of Jacob and Esau. The bitter enmity of the Edomites to Israel was particularly inexcusable, because of their common descent. The Prophet instances the cruelty of the Edomites in the day of Israel's ruin. Apart, however, from the denunciation of unbrotherliness wherever exhibited, the book has a wider application. Other nations in later times played the cruel role of Edom towards Israel. Against these too, according to our commentators, Obadiah prophetically inveighs and predicts Israel's triumph over them. The forces of evil will never destroy Israel, because Israel's Faith, and the Truth enshrined in it, are eternal.

1. *we have heard.* "We," *i.e.* other Prophets, who also denounced Edom; see especially Jer. XLIX, 7–12.

3. *the pride of thine heart hath deceived thee.* Their previous

border : the men that were at peace with thee have deceived thee, and prevailed against thee ; they that eat thy bread lay a snare under thee : there is none understanding in him. 8. Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau ? 9. And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10. For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11. In the day that thou stoodest aloof in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction ; neither speak proudly in the day of distress. 13. Enter not into the gate of my people in the day of their calamity ; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity. 14. And stand thou not in the crossway, to cut off those of his that escape ; and deliver not up those of his that remain in the day of distress.

hands on their substance in the day of their calamity. Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress."

12. *look not thou.* View not with malicious pleasure, with *Schadenfreude.*

הִשִּׁיאוּךָ יָכְלוּ לְךָ אַנְשֵׁי שְׁלֹמֶךָ לַחְמְךָ יָשִׂימוּ מָזוֹר תַּחְתֶּיךָ
8 אֵין תְּבוּנָה בּוֹ: הֲלוֹא בַּיּוֹם הַהוּא נְאֻם־יְהוָה וְהַאֲבַדְתִּי
9 חֲכָמִים מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו: וְחַתּוּ גִבּוֹרַיִךְ תֵּימָן
י לְמַעַן יִכָּרֵת־אִישׁ מֵהַר עֵשָׂו מִקָּטֶל: מֵחֲמַס אָחִיךָ יַעֲקֹב
11 תְּכַסְּךָ בוּשָׁה וְנִכְרַתָּ לְעוֹלָם: בְּיוֹם עָמְדְךָ מִנֶּגֶד בְּיוֹם
שְׁבוֹת זָרִים חֵילוֹ וְנׇכְרִים בָּאוּ שְׁעָרוֹ וְעַל־יְרוּשָׁלַם יַדּוּ
12 גּוֹרָל גַּם־אַתָּה כְּאַחַד מֵהֶם: וְאַל־תֵּרֶא בְיוֹם־אָחִיךָ בְּיוֹם
נׇכְרוֹ וְאַל־תִּשְׂמַח לִבְנֵי־יְהוּדָה בְּיוֹם אׇבְדָם וְאַל־תַּגְדֵּל
13 פִּיךָ בְּיוֹם צָרָה: אַל־תָּבוֹא בְשַׁעַר־עַמִּי בְּיוֹם אֵידָם אַל־
תֵּרֶא גַּם־אַתָּה בְרָעָתוֹ בְּיוֹם אֵידוֹ וְאַל־תִּשְׁלַחְנָה בְחֵילוֹ
14 בְּיוֹם אֵידוֹ: וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו

ו. 11 שמיט ק

7. Not merely enemies—but their own familiar friends shall be against them.

8. *wise men of Edom.* Edom's reputation for wisdom and shrewdness was proverbial. The story of Job was enacted in Edom.

9. *Teman.* Probably the north part of Edom; used for Edom as a whole.

10–15. The crowning cruelty of Edom to his brother Jacob, his malice when Jerusalem fell. Instead of helping his brother, or at least standing aside, Edom took part in the looting, and in the slaughter of the inhabitants (Ps. CXXXVII, 3).

11. *thou wast as one of them.* As one of the pitiless enemies. A brief but biting indictment.

12–14. The AJ as also the AV are to be preferred in regard to the tenses. Render, "But thou shouldest not have looked on the day of thy brother, in the day of his strange disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor laid

15. For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. 16. For as ye have drunk upon my holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. 17. But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them; and there shall not be any remaining to the house of Esau; for the Lord hath spoken it. 19. And they of the South shall possess the mount of Esau; and they of the lowland the Philistines: and they shall possess the field of Ephraim, and the field of Samaria: and Benjamin shall possess Gilead. 20. And the captivity of this host of the children of Israel, which are among the Canaanites, shall possess even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South. 21. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

triumphant vindication. For it is not merely Israel's supremacy that the Prophet sees in his vision of saviours climbing Mount Zion but the supremacy of God. There shall be no more causeless enmity (שנאת חנם) between nation and nation, between man and man. Such causeless enmity Edom stands for. It shall cease. And then humanity will be nearer the time when "the kingdom shall be the Lord's."

טו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה: כִּי־קָרוֹב יוֹם־יְהוָה עַל־
כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ יֵעָשֶׂה לָּךְ גְּמֻלְךָ יָשׁוּב בְּרֹאשֶׁךָ:
16 כִּי כַּאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תָּמִיד
17 וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ: וּבְהַר צִיּוֹן תִּהְיֶה פְלֵיטָה
18 וְהָיָה קֹדֶשׁ וְיָרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרָשֵׁיהֶם: וְהָיָה בֵית־
יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם
וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד לְבֵית עֵשָׂו כִּי יְהוָה דִּבֶּר:
19 וְיָרְשׁוּ הַנֶּגֶב אֶת־הַר עֵשָׂו וְהַשְּׁפֵלָה אֶת־פְּלִשְׁתִּים וְיָרְשׁוּ
אֶת־שְׂדֵה אֶפְרַיִם וְאֶת שְׂדֵה שֹׁמְרוֹן וּבִנְיָמִן אֶת־הַגִּלְעָד:
כ וְגָלַת הַחֵל־הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צָרְפַת
21 וְגָלַת יְרוּשָׁלַם אֲשֶׁר בִּסְפָרַד יִרְשׁוּ אֶת עָרֵי הַנֶּגֶב: וְעָלוּ
מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַיהוָה
הַמְּלוּכָה:

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20. v. הר׳ בפתח

disaster. lit. " strange, unwonted fortune."

15. *day of the Lord*. God's triumphant vindication of His people against their cruel enemies.

16. *ye have drunk*. *i.e.* the Israelites, have drunk of the cup of suffering.

shall be as though they had not been. This verse is an indictment of the " gospel of hate " wherever held, whether by nations or individuals. They who nourish and practise it are in the end self-destroyers.

17. *possess their possessions*. The house of Jacob shall not finally lack anything which is rightly theirs. The Heb. word for " possessions " is rare ; the national and religious values of Israel are singularly precious.

19–20. Generally meaning that the returning exiles shall occupy a territory enlarged on all sides.

20. *Sepharad*. Some locality in Babylonia or Asia Minor. Targum Jonathan, however, and all subsequent Jewish writers, understand by that name, Spain ; hence Jews hailing from the Iberian Peninsula are called *Sephardim*.

21. *saviours*. A wider sweep here than even Israel's

IX. VAYYESHEV

(During Chanukah, the Haftorah on p. 517 is read.)

Amos II, 6–III, 8

6. Thus saith the Lord : For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof ; because they have sold the righteous for silver, and the needy for a pair of shoes : 7. that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek : and a man and his father will

6–8. Israel's crimes are no less heinous. It sins against justice, mercy and purity.

6. *For three transgressions of Israel, yea, for four, I will not turn away the punishment.* Three or four—a phrase signifying an indefinite number, and illustrating the mercy of God. For the first, second, and even third transgression, He holds His hand, waiting for the transgressor to cease wrong-doing. It is not till the fourth sin, that His long-suffering is at an end (Kimchi).

because they have sold the righteous. Better, " *because they sell the righteous.*" The innocent are declared guilty for a bribe ; and rich men sell into slavery poor honest people whose only crime was that they were in debt to them, sometimes only to the value of a pair of shoes. This sale of the innocent man (צדיק) gives the connection with the story of Joseph, spoken of by the Rabbis as הצדיק , the innocent victim of hatred and slander.

7. *that pant.* So great is the cupidity of the rich and powerful that they covet the most insignificant possession still left to the poor, even the dust on the poor man's head sprinkled there as a sign of mourning—ironically adds the Prophet.

turn aside the way of the meek. " Humble souls they harry" (Moffat). The word " way " here means the right. They pervert the justice of those who are too weak to defend themselves against their cunning.

הפטרת וישב

(*During Chanukah, the Haftorah on p.* 516 *is read.*)

עמוס ב

כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה 6
פִּשְׁעֵי יִשְׂרָאֵל וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ עַל־מִכְרָם בַּכֶּסֶף
צַדִּיק וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם: הַשֹּׁאֲפִים עַל־עֲפַר־אֶרֶץ 7
בְּרֹאשׁ דַּלִּים וְדֶרֶךְ עֲנָוִים יַטּוּ וְאִישׁ וְאָבִיו יֵלְכוּ אֶל־

VAYYESHEV

Amos II, 6 –III, 8

Amos, a herdsman and dresser of sycamore trees, felt the stirring of the spirit of the Lord while pursuing his lonely calling amid the hills of Judea. He is an older contemporary of Hosea, and is the first of the literary Prophets. The master-word of existence to Amos is Righteousness ; which to him, as to his successors, means holiness of life in the individual and the triumph of right in the world. Righteousness is the basis of national as of individual life. Without it, all else crumbles to ruin. For God is righteousness. He is the God of all families of the earth ; and all of them alike He judges according to their humane dealings towards their fellowmen. Man's inhumanity to man, Amos proclaims to be *the* cardinal sin. As to Israel, it is God's chosen people ; but this great privilege carried no immunity against Divine punishment for wrongdoing. On the contrary. Just because Israel is God's people the higher must be its standard of life ; and the greater its guilt and punishment, if and when it falls away from righteousness.

After pronouncing judgment on the surrounding peoples for their violation of the dictates of universal morality and their participation in barbarous practices, Amos turns to the Northern Kingdom of Israel, judging its inhabitants with the same standard and in the very same words as he did the heathens.

go unto the same maid, to profane my holy name: 8. and they lay themselves down beside every altar upon clothes taken in pledge, and in the house of their God they drink the wine of such as have been fined. 9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. 10. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. 11. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the Lord. 12. But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophesy not. 13. Behold, I will press you in your place, as a cart presseth that is full of sheaves. 14. And flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: 15. neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself: 16. and he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

12. *prophesy not.* The experience of Amos himself, VIII, 13.

13. As a cart overloaded with its harvest creaks under the weight; so a people overladen with sin cannot escape the consequences of its sins. The prophecy was fulfilled by the invasion of Assyria.

8 הַנַּעֲרָה לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי׃ וְעַל־בְּגָדִים חֲבֻלִים
יַטּוּ אֵצֶל כָּל־מִזְבֵּחַ וְיֵין עֲנוּשִׁים יִשְׁתּוּ בֵּית אֱלֹהֵיהֶם׃
9 וְאָנֹכִי הִשְׁמַדְתִּי אֶת־הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים
גָּבְהוֹ וְחָסֹן הוּא כָּאַלוֹנִים וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל וְשָׁרָשָׁיו
י מִתָּחַת׃ וְאָנֹכִי הֶעֱלֵיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וָאוֹלֵךְ
אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה לָרֶשֶׁת אֶת־אֶרֶץ הָאֱמֹרִי׃
11 וָאָקִים מִבְּנֵיכֶם לִנְבִיאִים וּמִבַּחוּרֵיכֶם לִנְזִרִים הַאַף אֵין
12 זֹאת בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה׃ וַתַּשְׁקוּ אֶת־הַנְּזִרִים יָיִן
13 וְעַל־הַנְּבִיאִים צִוִּיתֶם לֵאמֹר לֹא תִנָּבְאוּ׃ הִנֵּה אָנֹכִי מֵעִיק
14 תַּחְתֵּיכֶם כַּאֲשֶׁר תָּעִיק הָעֲגָלָה הַמְלֵאָה לָהּ עָמִיר׃ וְאָבַד
מָנוֹס מִקָּל וְחָזָק לֹא־יְאַמֵּץ כֹּחוֹ וְגִבּוֹר לֹא־יְמַלֵּט נַפְשׁוֹ׃
טו וְתֹפֵשׂ הַקָּשֶׁת לֹא יַעֲמֹד וְקַל בְּרַגְלָיו לֹא יְמַלֵּט וְרֹכֵב
16 הַסּוּס לֹא יְמַלֵּט נַפְשׁוֹ׃ וְאַמִּיץ לִבּוֹ בַּגִּבּוֹרִים עָרוֹם יָנוּס
בַּיּוֹם־הַהוּא נְאֻם־יְהוָה׃

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v. 14. קמץ בי״ק

the same maid. With callousness to human suffering goes lust. And their unchastity is abominable, devoid of all human shame.

profane my holy name. Their life and actions constitute a *chillul hashem*, a profanation of the Name of God and Israel —an unpardonable sin ; cf. Lev. XVIII, 2 ; Ezek. XX, 9, 14.

8. *clothes taken in pledge.* They make the necessities of the poor serve their heartless luxury during their religious feasts. For the sin against the poor, see Exod. XXII, 25, and Deut. XXIV, 12–13.

9. *the Amorite.* Representing the previous inhabitants of Palestine, as the Amorite was the most powerful tribe. The Prophet points to the monstrous ingratitude of Israel.

11. *Nazirites.* True and inspired men are among a nation's most precious possessions. The Nazirite, who vowed to refrain from wine (Numbers VI, 2–21), stood for self-control, and by his very existence rebuked the intemperance of the day. So he was basely urged to break his vow.

3 1. Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, 2. You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. 3. Shall two walk together, except they have agreed? 4. Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? 5. Can a bird fall in a snare upon the earth, where no gin is set for him? shall a snare spring up from the ground, and have taken nothing at all? 6. Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and the Lord hath not done it? 7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. 8. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

7. *he revealeth his secret.* The watcher on the tower at the entrance of the city who sees attacking troops advancing will sound the alarm that arouses and terrifies the people. Israel cannot plead lack of warning. The Prophet is the true Watcher on the tower who would deliver from threatening evils by his summons to repentance. And he speaks because God is acting within, and irresistibly compels him.

8. *who can but prophesy.* In a modified sense, the voice of God will find expression in the utterances of all who hear and understand. His voice speaks through the pages of our Scriptures; and, if we would listen and understand and perform them, surely would "all the Lord's people be prophets."

ג א שִׁמְעוּ אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל
עַל כָּל־הַמִּשְׁפָּחָה אֲשֶׁר הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃
2 רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד
3 עֲלֵיכֶם אֶת כָּל־עֲוֹנֹתֵיכֶם׃ הֵיֵלְכוּ שְׁנַיִם יַחְדָּו בִּלְתִּי אִם־
4 נוֹעָדוּ׃ הֲיִשְׁאַג אַרְיֵה בַּיַּעַר וְטֶרֶף אֵין לוֹ הֲיִתֵּן כְּפִיר
ה קוֹלוֹ מִמְּעֹנָתוֹ בִּלְתִּי אִם־לָכָד׃ הֲתִפֹּל צִפּוֹר עַל־פַּח
הָאָרֶץ וּמוּקֵשׁ אֵין לָהּ הֲיַעֲלֶה־פַּח מִן־הָאֲדָמָה וְלָכוֹד לֹא
6 יִלְכֹּד׃ אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה
7 רָעָה בְּעִיר וַיהוָה לֹא עָשָׂה׃ כִּי לֹא יַעֲשֶׂה אֲדֹנָי יֱהוִה
8 דָּבָר כִּי אִם־גָּלָה סוֹדוֹ אֶל־עֲבָדָיו הַנְּבִיאִים׃ אַרְיֵה שָׁאָג
מִי לֹא יִירָא אֲדֹנָי יֱהוִה דִּבֶּר מִי לֹא יִנָּבֵא׃

v. 8. קמץ בלא אסק

Chapter III

2. *therefore.* The most famous "therefore" in history. Israel is the chosen of God. *Therefore,* God demands higher, not lower, standards of goodness from Israel, and will punish lapses more severely. The higher the privilege, the graver the responsibility. The greater the opportunity, the most inexcusable the failure to use it.

3–8. These verses give the ground on which Amos claims to be heard.

3. A declaration of the Prophet's Divine authority. The Prophet has spoken, only because God has inspired him. God and the Prophet are met on this sad task.

4–6. Figures of speech illustrating the cause and effect stated in the previous verse, drawn from experiences in the Prophet's earlier calling as herdsman. If the roar of the lion is heard in the desert, it is because he has seized his prey. The bird has fallen because the snare has caught it. The tocsin is sounded in the city because the enemy is at the gate. So likewise disaster does not overwhelm a people without a cause.

X. MIKKETZ

(*This Haftorah is not read during Chanukah*)

I Kings III, 15–IV, 1

15. And Solomon awoke, and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16. Then came there two women, that were harlots, unto the king, and stood before him. 17. And the one woman said, Oh my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. 18. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. 19. And this woman's child died in the night; because she overlaid it. 20. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid in her bosom, and laid her dead child in my bosom. 21. And when I

of the great people entrusted to him while so young and inexperienced.

16–28. Solomon the wise judge.

16. *two women.* The meanest of his subjects had access to the king for justice.

harlots. The word may also be translated "innkeepers" (Ralbag).

18. *no stranger.* None but they could ever know the truth. Observation on the part of a judge must in a case of this nature be supplemented by extraordinary intuition.

21. *considered it.* "Had looked well at it" (AJ).

הפטרת מקץ

(This Haftorah is not read during Chanukah)

מלכים א ג

טו	וַיִּקַץ
	שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבוֹא יְרוּשָׁלַ͏ִם וַיַּעֲמֹד ׀ לִפְנֵי ׀ אֲרוֹן
	בְּרִית־אֲדֹנָי וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתֶּה לְכָל־
16	עֲבָדָיו׃ אָז תָּבֹאנָה שְׁתַּיִם נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ
17	וַתַּעֲמֹדְנָה לְפָנָיו׃ וַתֹּאמֶר הָאִשָּׁה הָאַחַת בִּי אֲדֹנִי אֲנִי
18	וְהָאִשָּׁה הַזֹּאת יֹשֶׁבֶת בְּבַיִת אֶחָד וָאֵלֵד עִמָּהּ בַּבָּיִת׃ וַיְהִי
	בַּיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי וַתֵּלֶד גַּם־הָאִשָּׁה הַזֹּאת וַאֲנַחְנוּ יַחְדָּו
19	אֵין זָר אִתָּנוּ בַּבַּיִת זוּלָתִי שְׁתֵּים אֲנַחְנוּ בַּבָּיִת׃ וַיָּמָת בֶּן
כ	הָאִשָּׁה הַזֹּאת לָיְלָה אֲשֶׁר שָׁכְבָה עָלָיו׃ וַתָּקָם בְּתוֹךְ
	הַלַּיְלָה וַתִּקַּח אֶת־בְּנִי מֵאֶצְלִי וַאֲמָתְךָ יְשֵׁנָה וַתַּשְׁכִּיבֵהוּ
21	בְּחֵיקָהּ וְאֶת־בְּנָהּ הַמֵּת תַּשְׁכִּיבָה בְחֵיקִי׃ וָאָקָם בַּבֹּקֶר

X. MIKKETZ

I Kings III, 15–IV, 1

In both Sedrah and Haftorah, kings have dreams which are more than dreams. In the Sedrah, Joseph unravels the mystery to the Egyptian sovereign, first humbly ascribing his power of understanding to God,the Source of all wisdom. In the Haftorah, all Israel join the king in acknowledging that the wisdom which the youthful monarch possesses is of God. In the spirit of reverence, Solomon had asked not for long life or riches or honour, but for power to serve others, for an undertsanding heart to discharge the duties and responsibilities of his position, and to advance the welfare

rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. 22. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. 23. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. 24. And the king said, Fetch me a sword. And they brought a sword before the king. 25. And the king said, Divide the living child in two, and give half to the one, and half to the other. 26. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, Oh my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. 27. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. 28. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement.

4 1. And king Solomon was king over all Israel.

spite of this, he maintained his dominion for forty years under the most trying conditions, is of itself evidence of his great qualities. If David created an Israelitish nation, Solomon created an Israelitish state. He extended immensely the intellectual horizon of Israel. He placed Israel in the rank of the great nations" (Cornill).

לְהָמִית אֶת־בְּנִי וְהַנַּעֲרָ֣ה אֶתְבּוֹנֵ֔ן אֵלָ֖יו בַּפֹּ֣לֶךְ וְהָנֵֽהּ
22 לֹא־דָ֑הָה בְּנִ֣י אֲשֶׁר־יָלָ֔דְתִּי: וַתֹּ֣אמֶר׀ הָאִשָּׁ֣ה הָאַחֶ֗רֶת
לֹא כִּ֤י בְנִי֙ הַחַ֔י וּבִנֵ֖ךְ הַמֵּ֑ת וְזֹ֣את אֹמֶ֔רֶת לֹ֣א כִּ֔י בִּנֵ֖ךְ הַמֵּ֥ת
23 וּבְנִ֖י הֶחָ֑י וַתְּדַבֵּ֥רְנָה לִפְנֵ֖י הַמֶּֽלֶךְ: וַיֹּ֣אמֶר הַמֶּ֔לֶךְ זֹ֣את
אֹמֶ֔רֶת זֶ֥ה בְּנִ֖י הַחַ֑י וּבִנֵ֖ךְ הַמֵּ֥ת וְזֹ֣את אֹמֶ֔רֶת לֹ֣א כִּ֔י בִּנֵ֖ךְ
24 הַמֵּ֣ת וּבְנִ֖י הֶחָֽי: וַיֹּ֣אמֶר הַמֶּ֔לֶךְ קְח֥וּ לִ֖י חָ֑רֶב וַיָּבִ֥יאוּ הַחֶ֖רֶב
כה לִפְנֵ֥י הַמֶּֽלֶךְ: וַיֹּ֣אמֶר הַמֶּ֔לֶךְ גִּזְרוּ֙ אֶת־הַיֶּ֣לֶד הַחַ֔י לִשְׁנַ֖יִם
26 וְתֵ֥נוּ אֶת־הַחֲצִ֖י לְאַחַ֑ת וְאֶת־הַחֲצִ֖י לְאֶחָֽת: וַתֹּ֣אמֶר הָאִשָּׁ֗ה
אֲשֶׁר־בְּנָהּ֙ הַחַ֔י אֶל־הַמֶּ֖לֶךְ כִּֽי־נִכְמְר֣וּ רַחֲמֶ֣יהָ עַל־בְּנָ֑הּ
וַתֹּ֗אמֶר ו בִּ֤י אֲדֹנִי֙ תְּנ֣וּ לָ֣הּ אֶת־הַיָּלוּד֮ הַחַי֒ וְהָמֵ֣ת אַל־
27 תְּמִיתֻ֣הוּ וְזֹ֣את אֹמֶ֔רֶת גַּם־לִ֥י גַם־לָ֖ךְ לֹ֣א יִהְיֶ֑ה גְּזֹ֖רוּ: וַיַּ֥עַן
הַמֶּ֖לֶךְ וַיֹּ֣אמֶר תְּנ֣וּ לָ֣הּ אֶת־הַיָּלוּד֮ הַחַי֒ וְהָמֵ֣ת לֹ֣א תְמִיתֻ֣הוּ
28 הִ֣יא אִמּ֑וֹ: וַיִּשְׁמְע֣וּ כָל־יִשְׂרָאֵ֗ל אֶת־הַמִּשְׁפָּט֙ אֲשֶׁ֣ר שָׁפַ֔ט
הַמֶּ֖לֶךְ וַיִּרְא֣וּ מִפְּנֵ֣י הַמֶּ֔לֶךְ כִּֽי־רָא֥וּ כִֽי־חָכְמַ֛ת אֱלֹהִ֖ים
בְּקִרְבּ֑וֹ לַעֲשׂ֖וֹת מִשְׁפָּֽט:
ד א וַיְהִ֥י הַמֶּ֖לֶךְ שְׁלֹמֹ֑ה מֶ֥לֶךְ עַל־כָּל־יִשְׂרָאֵֽל:

22. *her bowels yearned.* A Hebraism meaning, " her heart yearned for."

27. *she is the mother.* A Heavenly Voice (בת קול) resounded in his ears, and told him, " *She* is the mother thereof " (Targum Jonathan, Talmud).

28. *heard of the judgment.* His decision arrived at by his keen-sighted appeal to the instincts of human nature, his shrewd insight into the workings of the human heart.

they feared the king. Revered him ; or, fear possessed evil-doers because of the certainty of punishment.

1. *over all Israel.* The display of such a Divine gift of Wisdom established his sway over all Israel.

" To be the successor of David was a great inheritance, but a much greater responsibility. Solomon was eighteen years old when he ascended the throne. The fact that, in

XI. VAYYIGGASH

Ezekiel XXXVII, 15–28

15. The word of the Lord came again unto me, saying, 16. And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions: 17. and join them for thee one to another into one stick, that they may become one in thine hand. 18. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19. say unto them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them together with him unto the stick of Judah, and make them one stick, and they shall be one in mine hand. 20. And the sticks whereon thou writest shall be in thine hand before their eyes.

More than any other Prophet, Ezekiel makes vivid use of allegory, symbol and parable to illustrate his message. The first half of this chapter (v. 1–14) is his Vision of the Valley of Dry Bones. The Prophet sees the nation dead as it were, with all fires extinct in the dreary winter of Exile; and then beholds Israel revived through the Spirit of Prophecy, rising to renewed life and glory. In the second half of the chapter v. 15–28, which constitutes our Haftorah, the Prophet pictures the continuation of this national resurrection by the definite announcement of the reunion of the two kingdoms of Judah and Joseph (the Northern Kingdom of Israel). This is symbolised by the union of the two sticks and is a reflex of the picture

הפטרת ויגש

יחזקאל לז

טו 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: וְאַתָּה
בֶּן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתֹב עָלָיו לִיהוּדָה וְלִבְנֵי
יִשְׂרָאֵל חֲבֵרָו וּלְקַח עֵץ אֶחָד וּכְתֹוב עָלָיו לְיוֹסֵף עֵץ
17 אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרָו׃ וְקָרֵב אֹתָם אֶחָד אֶל־
18 אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ׃ וְכַאֲשֶׁר יֹאמְרוּ
אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הֲלוֹא־תַגִּיד לָנוּ מָה־אֵלֶּה לָךְ׃
19 דַּבֵּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ
יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבֵרָו וְנָתַתִּי אוֹתָם
עָלָיו אֶת־עֵץ יְהוּדָה וַעֲשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי׃
כ 21 וְהָיוּ הָעֵצִים אֲשֶׁר תִּכְתָּב עֲלֵיהֶם בְּיָדֶךָ לְעֵינֵיהֶם׃ וְדַבֵּר

חברון ק׳ v. 16. 19.

VAYYIGGASH

Ezekiel XXXVII, 15–28

Ezekiel, the son of a priest, was among those who were carried off into exile in Babylon. He became one of the spiritual agencies that kept Israel's soul alive in those years of despair. He is at once priest and prophet, preacher and writer, inspirer of the nation and pastor of individual souls. A characteristic feature of his teaching is his insistence on *individual responsibility*. He is the great preacher of Repentance, and of the Divine Forgiveness to those who in sincerity seek God's pardon. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." When the members of the House of Israel shall thus be purified, Israel would be restored, and become a Holy People amid whom God would be seen to dwell.

21. And say unto them, Thus saith the Lord God : Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : 22. and I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : 23. neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. 24. And my servant David shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgements, and observe my statutes, and do them. 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt ; and they shall dwell therein, they, and their children, and their children's children, for ever : and David my servant shall be their prince for ever. 26. Moreover I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27. My tabernacle also shall be over them ; and I will be their God, and they shall be my people. 28. And the nations shall know that I am the Lord

אֱלֹהִים כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי
יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ־שָׁם וְקִבַּצְתִּי אֹתָם
מִסָּבִיב וְהֵבֵאתִי אוֹתָם אֶל־אַדְמָתָם: וְעָשִׂיתִי אֹתָם לְגוֹי 22
אֶחָד בָּאָרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ
וְלֹא יִהְיוּ־עוֹד לִשְׁנֵי גוֹיִם וְלֹא יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת
עוֹד: וְלֹא יִטַּמְּאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכֹל 23
פִּשְׁעֵיהֶם וְהוֹשַׁעְתִּי אוֹתָם מִכֹּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ
בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ־לִי לְעָם וַאֲנִי אֶהְיֶה לָהֶם
לֵאלֹהִים: וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֶה אֶחָד יִהְיֶה 24
כה לְכֻלָּם וּבְמִשְׁפָּטַי יֵלֵכוּ וְחֻקּוֹתַי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם: וְיָשְׁבוּ
עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ
אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־
עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם: וְכָרַתִּי לָהֶם בְּרִית 26
שָׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וּנְתַתִּים וְהִרְבֵּיתִי אוֹתָם
וְנָתַתִּי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם: וְהָיָה מִשְׁכָּנִי עֲלֵיהֶם 27
וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם: וְיָדְעוּ הַגּוֹיִם 28

v. 22. יהיו קרי

given in the Sedrah, of Joseph and his Brethren united after long years of estrangement.

16. The symbolic action of the Prophet is intended to secure attention to his message. One stick, to represent the Kingdom of Judah (two tribes); the other, to represent the Kingdom of Israel (ten tribes). As here, the latter kingdom is often called Ephraim (the name of one of the two sons of Joseph).

18–22. The people ask the meaning of Ezekiel's action, which is the re-union of the two kingdoms into one, as they were under Saul, David and Solomon.

23. The result is not merely political re-union, but spiritual regeneration. Israel united—but united in a return to God and in faithful performance of His Law. Then would they deserve the name of "God's People."

that sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

XII. VAYYECHI

I Kings II, 1–12

2 1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2. I go the way of all the earth: be thou strong therefore, and shew thyself a man; 3. and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 4. that the Lord may establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. 5. Moreover thou knowest also what Joab the son of Zeruiah did

for every son of Israel. "Be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes and His commandments." Wherever life be lived, whether in palace, mansion or cottage, the Law of God alone can give life reality, and true value and permanence to human strivings.

5. *Abner.* He was treacherously slain by Joab; II Sam. III, 27.

Amasa. Similarly murdered, II Sam. XX–10.

shed the blood of war in peace. Joab's unpardonable crime consisted in having avenged in time of peace, blood justifiably shed in self-defence in time of war.

כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בִּהְיוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם׃

הפטרת ויחי

מלכים א ב

ב א וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיְצַו אֶת־שְׁלֹמֹה בְּנוֹ לֵאמֹר׃
2 3 אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל־הָאָרֶץ וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ׃ וְשָׁמַרְתָּ
אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו לִשְׁמֹר חֻקֹּתָיו
מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוֹתָיו כַּכָּתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן
תַּשְׂכִּיל אֵת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שָׁם׃
4 לְמַעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם־
יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי בֶּאֱמֶת בְּכָל־לְבָבָם
וּבְכָל־נַפְשָׁם לֵאמֹר לְאֹ־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל׃
ה וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה אֲשֶׁר

24. *David.* *i.e.* the ideal ruler in the future kingdom; one who like David, would be the leader in the Messianic time.

27. *tabernacle.* "Dwelling-place" (AJ).

The Shechinah (שכינה). God's Divine Presence will be clearly among them when they are true to their vocation as a Holy People. And thus too will Israel be the means of revealing God to the nations.

VAYYECHI

I Kings, II, 1–12.

1–4. In the Sedrah, the dying Patriarch, assembling his sons, speaks to them last words of guidance and admonition, and "blesses them each one according to his blessing." In the Haftorah, David feeling his end near, gives his son the best of blessings in words which point the way of life

unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. 6. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. 7. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled from Absalom thy brother. 8. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. 9. Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him,

The temptation to take vengeance is never so insidious as when it comes cloaked under high-sounding names; as when, for example, we say that it is in the interests of justice that we satisfy those feelings of vindictiveness. The Divine command "Thou shalt not avenge nor bear any grudge" (Lev. XIX) is the safest guiding principle for prince and people alike. There is recorded another Farewell Speech of David (I Chron. XXVIII and XXIX) and we take our leave of him with a few verses from that nobler utterance. He lays the solemn charge upon his son to complete the Temple which *he* was not permitted to begin, and in a prayer of fine humility and faith he commends his son and his children to the eternal God of Israel. "As for me, it was in mine heart to build an house of rest for the Ark of the Covenant of the Lord . . . and I had made ready for the building.

עָשָׂה לִשְׁנֵי־שָׂרֵי צִבְאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן־נֵר וְלַעֲמָשָׂא
בֶּן־יֶתֶר וַיַּהַרְגֵם וַיָּשֶׂם דְּמֵי־מִלְחָמָה בְּשָׁלֵם וַיִּתֵּן דְּמֵי
מִלְחָמָה בַּחֲגֹרָתוֹ אֲשֶׁר בְּמָתְנָיו וּבְנַעֲלוֹ אֲשֶׁר בְּרַגְלָיו׃
6 וְעָשִׂיתָ כְּחָכְמָתֶךָ וְלֹא־תוֹרֵד שֵׂיבָתוֹ בְּשָׁלוֹם שְׁאוֹל׃
7 וְלִבְנֵי בַרְזִלַּי הַגִּלְעָדִי תַּעֲשֶׂה־חֶסֶד וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנֶךָ
8 כִּי־כֵן קָרְבוּ אֵלַי בְּבָרְחִי מִפְּנֵי אַבְשָׁלוֹם אָחִיךָ׃ וְהִנֵּה
עִמְּךָ שִׁמְעִי בֶן־גֵּרָא בֶּן־הַיְמִינִי מִבַּחֻרִים וְהוּא קִלְלַנִי
קְלָלָה נִמְרֶצֶת בְּיוֹם לֶכְתִּי מַחֲנָיִם וְהוּא־יָרַד לִקְרָאתִי
הַיַּרְדֵּן וָאֶשָּׁבַע לוֹ בַּיהוָה לֵאמֹר אִם־אֲמִיתְךָ בֶּחָרֶב׃
9 וְעַתָּה אַל־תְּנַקֵּהוּ כִּי אִישׁ חָכָם אָתָּה וְיָדַעְתָּ אֵת אֲשֶׁר

6. *do therefore accord to thy wisdom.* Joab, and Shimei (v. 8) were dangerous men, and David must put Solomon on his guard against them. Solomon need not act precipitately. Both men, true to their nature, would sooner or later commit themselves, and for that reason give Solomon just cause for dealing effectively with them.

7. The dying king cherishes tender gratitude for kindnesses shown him.

5–9. The difficulty created by these verses cannot be ignored. As part of a last charge to a beloved son, they shock one's finer feelings. No admirer of David's otherwise heroic and magnanimous character can read without a pang that he passes into eternity with vengeance in his heart and on his lips.

Is there any extenuation or explanation? David charges his son to carry out the Divine laws. The thought then flashes through his mind that as the guardian of justice in the land, he had grievously failed inasmuch as he allowed the perpetration of treacherous murders committed by Joab to go unpunished. It was a blot on his government, and the thought weighed on him at this hour. Unless justice, even-handed and impartial, was seen to rule in the highest quarter, no kingdom could be established.

A note of warning must be uttered. Whatever reasons of state may be advanced in mitigation of David's action, it is not an act for imitation in the life of the ordinary individual.

and thou shalt bring his hoar head down to the grave with blood.

10. And David slept with his fathers, and was buried in the city of David. 11. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. 12. And Solomon sat upon the throne of David his father; and his kingdom was established greatly.

XIII. SABBATH CHANUKAH, I

Zechariah II, 14– IV, 7

2 14. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. 15. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. 16. And the Lord shall

In our Haftorah, Zechariah assures the people of the Divine assistance in their work of rebuilding the Temple and of national rehabilitation. "*Not by might, nor by power, but by My spirit, saith the Lord of Hosts*"—these words of Zechariah may be said to proclaim the lesson of all Jewish history; it is certainly the Prophetic teaching of the Maccabean Festival with which his name is linked in the synagogue service. Even a brief resumé of Maccabean events (such as is given at the end of the second Haftorah for Chanukah, p. 526) will show the appropriateness of these chapters for the anniversary of the re-dedication of the Temple after its defilement of the Syrians.

14. *I will dwell in the midst of thee.* Through the visible symbol of the restored Temple.

י תַּעֲשֶׂה־לּוֹ וְהוֹרַדְתָּ אֶת־שֵׁיבָתוֹ בְּדָם שְׁאוֹל: וַיִּשְׁכַּב דָּוִד
11 עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד: וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד
עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מָלַךְ שֶׁבַע שָׁנִים
12 וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים: וּשְׁלֹמֹה יָשַׁב
עַל־כִּסֵּא דָוִד אָבִיו וַתִּכֹּן מַלְכֻתּוֹ מְאֹד:

הפטרה לשבת חנוכה

זכריה ב

14 רָנִּי
וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה:
טו וְנִלְוּוּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם
וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ:

But God said to me, Thou shalt not build an house for My name, because thou art a man of war, and hast shed blood . . . . Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . . all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding."

SABBATH CHANUKAH, I

ZECHARIAH II, 14–IV, 7

Zechariah was one of the exiles who returned from Babylon when Cyrus promulgated his decree of Restoration in the year 537. He began his prophecies about 17 years afterwards. Disastrous seasons and the hostility of neighbours had discouraged the people, and all operations in connection with rebuilding the Temple had long ceased.

At this juncture the Prophets Haggai and Zechariah appeared, roused the people from their despondency and fired them to resume the work which had been suspended.

inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. 17. Be silent, all flesh, before the Lord: for he is waked up out of his holy habitation.

3 1. And he shewed me Joshua the high priest standing before the angel of the Lord, and the Adversary standing at his right hand to be his adversary. 2. And the Lord said unto Satan, The Lord rebuke thee, O Adversary; yea, the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3. Now Joshua was clothed with filthy garments, and stood before the angel. 4. And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. 5. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed

2. *a brand plucked out of the fire.* Something precious (in this case, the Returned Remnant of Israel) snatched from destruction.

filthy garments. Symbolising the iniquities of the people that retard the completeness of the Redemption.

4. *he.* *i.e.* the angel.

those that stood before him. *i.e.* attendant angels who are represented as waiting upon him.

take the filthy garments from off him. Symbolises the removal of the people's sin, forgiveness.

5. *I said.* The idea of a defiled priesthood is intolerable to the Prophet, and he bursts forth with the request that the complete sign of priestly purity and national acceptance be granted.

mitre. Or, "diadem." Let Joshua not only be cleansed and clothed, but crowned as well.

16 וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אַדְמַת הַקֹּדֶשׁ וּבָחַר
17 עוֹד בִּירוּשָׁלִָם׃ הַס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נֵעוֹר
מִמְעוֹן קָדְשׁוֹ׃
ג ✠ וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה
2 וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ׃ וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה בְּךָ הַבֹּחֵר בִּירוּשָׁלִָם
3 הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ׃ וִיהוֹשֻׁעַ הָיָה לָבוּשׁ בְּגָדִים
4 צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ׃ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים
לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו
ה רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃ וָאֹמַר
יָשִׂימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל־

17. *be silent.* All hostile efforts—now on the part of the Samaritans and other opponents, and later any human opposition to God's ultimate purpose—shall fail.

Chapter III

Zechariah's messages are chiefly conveyed by means of visions. The object of the vivid visions, so dramatically described in the remainder of the Haftorah, is to banish the disturbing thoughts and fears which were depressing the people.

1. *Joshua.* The first high priest after the Restoration. He was prominently associated with Zerubbabel, the then Governor of Judah, in the erection of the Second Temple. Zerubbabel was the grandson of Jehoiachin, the last independent king of Judah, who had been carried awaycaptive to Babylon in the year 597.

the Adversary. Heb. "*Satan.*" One who opposes with false accusations. Satan accuses Joshua and the people, of sinfulness, and that they are, therefore, unworthy to rebuild the Temple. Perhaps a similar feeling, arising out of their disappointments, depressed the people. But Satan is rebuked; and the returned exiles are assured that their fears are groundless.

him with garments; and the angel of the Lord stood by. 6. And the angel of the Lord protested unto Joshua, saying, 7. Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign: for, behold, I will bring forth my servant the Branch. 9. For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. 10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

upon one stone seven eyes. *i.e.* upon every stone in the Temple there shall be "seven eyes," conveying the idea of the very special watchfulness and care that God will exercise over His house (Kimchi).

The same commentator quotes the interesting opinion of his father that in the number "seven" we may see a reference to the seven great leaders of the period to whom the Jewish rebirth was due: Joshua, Ezra, Nehemiah, Zerubbabel, Haggai, Zechariah and Malachi.

I will engrave the graving thereof. As the engraving completes and beautifies a work, so God assures the people that the Temple will be completed to every detail (Kimchi).

I will remove the iniquity of that land. Sin, the chief cause of sorrow and suffering, will be removed with the coming of the new Temple.

10. *shall ye call.* *i.e.* invite. A picture of general felicity and security.

6 רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמַלְאַךְ יְהוָה עֹמֵד׃ וַיָּעַד מַלְאַךְ
7 יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי
תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי
וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים
8 הָאֵלֶּה׃ שְׁמַע־נָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־
9 עַבְדִּי צֶמַח׃ כִּי | הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ
עַל־אֶבֶן אַחַת שִׁבְעָה עֵינַיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה
צְבָאוֹת וּמָשְׁתִּי אֶת־עֲוֹן הָאָרֶץ הַהִוא בְּיוֹם אֶחָד׃ בַּיּוֹם
הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת
גֶּפֶן וְאֶל־תַּחַת תְּאֵנָה׃

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10. v. נ"א בארבע

6 *protested.* *i.e.* solemnly assured.

7. *if thou wilt walk in my ways.* The first condition of the priesthood is that, not only in the Temple but in his own life, the priest shall observe the Divine requirements of conduct, and always remember to Whose service he is consecrated.

that stand by. Among these attendant angels (v. 4). Targum and Kimchi explain "after death," and take it as an allusion to the immortality of the soul.

8. *thy fellows.* The assistant priests.

men which are a sign. Of God's favour. The restored priesthood is a pledge of the coming of the Messianic Kingdom. Humble and modest as were the beginnings of the Temple, they were portents which contained within them the pledge of the fulfilment of the complete Redemption.

the Branch Or, "the Shoot." According to Rashi, Zechariah here means Zerubbabel, who as the civic leader will complete, with Joshua as the spiritual leader, the rehabilitated state. A comparison with VI, 12 supports this interpretation.

9. *for behold the stone.* The head or coping stone of the Temple (see last verse of the Haftorah, "head stone") which in this vision is set before Joshua to symbolise the certainty of the rebuilding.

4 1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. 2. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: 3. and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4. And I answered and spake to the angel that talked with me, saying, What are these, my lord? 5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace unto it.

7. *who art thou, O great mountain.* Repeating the above idea. Whatever obstacles may arise to hinder him, will all be overcome.

bring forth the head stone. Amid the joyful acclamations of the people when they see the Temple completed.

Grace, grace unto it. *i.e.* may God's grace and favour rest on it!

ד א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ׃
2 וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת
זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה
3 וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃ וּשְׁנַיִם זֵתִים
4 עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃ וָאַעַן וָאֹמַר
ה אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה אֵלֶּה אֲדֹנִי׃ וַיַּעַן הַמַּלְאָךְ
הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר
6 לֹא אֲדֹנִי׃ וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־
זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר
7 יְהוָה צְבָאוֹת׃ מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר
וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן ׀ חֵן לָהּ׃

Chapter IV

Another vision. The Prophet's thoughts now turn to Zerubbabel, and the need to encourage him in his work. He would further enforce the lesson that God alone is the source of all Light, as well as power, to rulers and people alike.

2. *candlestick.* Such as stood in the Second Temple.
seven pipes. One to each lamp carrying the supply of oil.

3. *two olive trees.* Representing Joshua and Zerubbabel, who were appointed respectively to the spiritual and civil leadership, and by whom the work in hand would be accomplished ; see v. 12 (Kimchi).

6. *this is the word. i.e.* the message of the Lord to Zerubbabel. As the lights are controlled by an unseen agency, so behind Zerubbabel and his allotted work is the invisible spirit and help of God. All the difficulties in the way will disappear ; and, in spite of the hostility and mockings of the people who have hitherto opposed, he will complete the building of the Temple, " not by might, nor by power, but by My spirit, saith the Lord of hosts."

XIV. SABBATH CHANUKAH, II

I Kings VII, 40–50

40. And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he wrought for king Solomon in the house of the Lord: 41. the two pillars, and the two bowls of the chapiters that were on the top of the pillars; and the two networks to cover the two bowls of the chapiters that were on the top of the pillars: 42. and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapiters that were upon the pillars; 43. and the ten bases, and the ten lavers on the bases; 44. and the one sea, and the twelve oxen under the sea; 45. and the pots, and the shovels, and the basons: even all these vessels, which Hiram made for king Solomon, in the house of the Lord, were of burnished brass. 46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarethan. 47. And Solomon left all the vessels unweighed,

44. *and the one sea.* An enormous circular vessel ten cubits (about 18 feet) in diameter and five cubits (about 9 feet) in depth. It was richly decorated, and was supported on the backs of twelve brazen oxen, three looking towards each of the cardinal points of the compass. See v. 23–26 of this chapter.

46. *in the plains of Jordan.* Hiram set up his foundry in the valley of Jordan at the spot where he found suitable soil ("clay ground") for his moulds.

between Succoth and Zarethan. Succoth was on the other, the east side of the river, in Gad. Zarethan was on the west side of Jordan, about 24 miles north of the Dead Sea.

הפטרה לשבת שניה של חנוכה

מלכים א ז

ה וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־
41 הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה: עַמֻּדִים
שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתָּיִם
וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר
42 עַל־רֹאשׁ הָעַמּוּדִים: וְאֶת־הָרִמֹּנִים אַרְבַּע מֵאוֹת לִשְׁתֵּי
הַשְּׂבָכוֹת שְׁנֵי־טוּרִים רִמֹּנִים לַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־
43 שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים: וְאֶת־הַמְּכֹנוֹת
44 עָשָׂר וְאֶת־הַכִּיֹּרֹת עָשְׂרֵה עַל־הַמְּכֹנוֹת: וְאֶת־הַיָּם הָאֶחָד
מה וְאֶת־הַבָּקָר שְׁנֵים־עָשָׂר תַּחַת הַיָּם: וְאֶת־הַסִּירוֹת וְאֶת־
הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים הָאֵלֶּה אֲשֶׁר עָשָׂה
46 חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמֹרָט: בְּכִכַּר
הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין
47 צָרְתָן: וַיַּנַּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד מְאֹד לֹא

v. 45. האלה קרי

SABBATH CHANUKAH, II

I Kings VII, 40–50

Appropriately to Chanukah, the Festival of the Rededication of the Second Temple, this section contains a description of the appurtenances for the First Temple: also (v. 48–50) of the golden utensils for the interior of the House made under Solomon's supervision, and the consecrated gifts bequeathed by his father David (v. 50).

40. *Hiram.* A famous brass worker, the son of a Tyrian father, who was also a skilled artist, and an Israelitish mother.

because they were exceeding many : the weight of the brass could not be found out. 48. And Solomon made all the vessels that were in the house of the Lord : the golden altar, and the table whereupon the shewbread was, of gold ; 49. and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold ; and the flowers, and the lamps, and the tongs, of gold 50. and the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold ; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold.

on fire. And wheresoever was found with any a Book of the Covenant, and if any consented to the Law, the king's sentence delivered him to death.

" And in those days rose up Mattathias, a priest from Jerusalem ; and he dwelt at Modin. And he had five sons, John, Simon, Judah (who was called Maccabæus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

" And the king's officers, that were enforcing the apostasy, came into the city Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spake to Mattathias, saying, ' Thou art a ruler and an honourable and great man in this city, and strengthened with sons and brethren ; now therefore come thou first and do the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem ; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.' And Mattathias answered and said with a loud voice, ' *Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the*

48 נְחֹשֶׁת מִשְׁקָל הַנְּחֹשֶׁת: וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים
אֲשֶׁר בֵּית יְהוָה אֵת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו
49 לֶחֶם הַפָּנִים זָהָב: וְאֶת־הַמְּנֹרוֹת חָמֵשׁ מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאל
לִפְנֵי הַדְּבִיר זָהָב סָגוּר וְהַפֶּרַח וְהַנֵּרֹת וְהַמֶּלְקָחַיִם זָהָב:
נ וְהַסִּפּוֹת וְהַמְזַמְּרוֹת וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב
סָגוּר וְהַפֹּתוֹת לְדַלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקָּדָשִׁים
לְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב:

47. The amount of brass used was so great that no attempt was made to keep an account of it.

48. *the golden altar.* The altar of incense.

49. *the flowers.* The flower-like ornaments of the candlesticks.

To appreciate the significance of the Temple in the life of ancient Israel, we must continue reading the next chapter of the First Book of Kings, Solomon's Prayer of Dedication (set aside as the Haftorah for the first and eighth days of Tabernacles); or, better still, during Chanukah, the story of the Re-dedication of the Temple as told in the First Book of Maccabees. There is nothing finer in the whole history of heroism, or more soul-stirring in the annals of religion, than the account of this handful of Jewish warriors who were "prepared to live or die nobly" in order that the light of revealed truth and righteousness be not extinguished in a heathen world. The following is a selection from the first four chapters of I Maccabees :—

"And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever shall not do according to the word of the King, he shall die. And he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And they did evil things in the land; and they made Israel to hide themselves in every place of refuge which they had. And they rent in pieces the Books of the Law which they found, and set them

XV. SABBATH AND NEW MOON

Isaiah LXVI

66 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? 2. For all these things hath mine hand made, and *so* all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and

and on what day the heathens had profaned it, even on that day was it dedicated afresh. And all the people fell upon their faces, and worshipped and gave praise unto Heaven."

SABBATH AND NEW MOON

Isaiah, LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. *What manner of house.* God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. *all these things. i.e.* heaven and earth came into existence at the word of God (Abarbanel).

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵיזֶה
2 בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה
יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

v. 2. קמץ בזיק ibid. למדנחאי אֶל־

covenant of our fathers.' And Mattathias cried out in the city with a loud voice, saying, 'Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me.'

"Then were gathered together unto them every one that offered himself willingly for the Law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and pulled down the altars; and they pursued after the sons of pride, neither suffered they the sinner to triumph."

"And the days of Mattathias drew near that he should die, and his son Judah rose up in his stead. And all his brethren helped him, and they fought with gladness the battle of Israel. King Antiochus sent forty thousand footmen, and seven thousand horse to go into the land of Judaea, and to destroy it. And Judah, who was called Maccabaeus, said, 'Victory in battle standeth not in the multitude of a host, but strength is from Heaven. They come unto us in fulness of insolence and lawlessness, to destroy us and our wives and children: but we fight for our lives and our Law. It is better for us to die in battle, than to look upon the evils of our nation and the Sanctuary. Nevertheless, as may be the will in Heaven, so shall He do.' And they that were with Judah joined battle, and the heathens were discomfited when they saw the boldness of them that were with Judah, and how they were ready either to live or die nobly. And Judah and his brethren said, 'Behold, our enemies are discomfited, let us go up to cleanse the Sanctuary, and to dedicate it afresh.' And they built a new altar after the fashion of the former; and they built the Sanctuary and the inner parts of the House. And they made the holy vessels new, and they brought the candlestick, and the altar, and the table, into the Temple. On the five and twentieth day of the ninth month, which is the month Kislev, at what time

of a contrite spirit, and that trembleth at my word. 3. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth a meal offering, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; 4. I also will choose their mockings, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5. Hear the word of the Lord, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the Lord be glorified, that we may see your joy; but they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple,

at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship!

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (v. 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the Lord be glorified . . joy. These are the taunting words of the irreligious and insolent opponents.

3 עָנִי וְנֹבַח־רֹוחַ וְחָרֵד עַל־דְּבָרִי׃ שֹׁחֵט הַשֹּׁור מַכֵּה־אִישׁ
זֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קֹול
שָׁאוֹן מֵעִיר קֹול מֵהֵיכָל קֹול יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

כצ״ל v. 3.

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to the existence of a humble and sincere piety among the worshippers who make their will subservient to God (" that trembleth at My word ").

3. The lit. translation of the first part of this verse is : " The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean " striketh a man " (Ibn Ezra), and not " slayeth a man." The Heb. root of מכה is used for" inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox

a voice of the Lord that rendereth recompence to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall see it, and your heart shall

glory. Wealth.

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

7 בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה
8 זָכָר: מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יוּלַד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ: שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ: לְמַעַן תֵּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמְצוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ: כִּי־כֹה | אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֶׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ: וּרְאִיתֶם

v. 8. כצ'ל

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (v. 7), peace and prosperity (v. 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn for her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For, behold, the Lord will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the Lord plead, and by his sword, with all flesh: and the slain of the Lord shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the Lord. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. 20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

וְשָׂשׂ לִבְכֶם וְצִמְּוֹתֵיכֶם כַּדֶּשֶׁא תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפּוּ נְאֻם־יְהוָה: וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם: וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחר, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them. i.e.* the nations, by a

all the nations for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring their offering in a clean vessel into the house of the Lord. 21. And of them also will I take for priests for and Levites, saith the Lord. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, verse 23 is read a second time after verse 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

מִנְחָה ׀ לַיהוָה בְּסוּסִים וּבְרֶכֶב וּבַצַּבִּים וּבְפִרְדִּים
וּבִכְרָכֹרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
בְּנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה: וְגַם־ 21
מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר הַשָּׁמַיִם 22
הֶחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנָי
נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ 23
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר
יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם 24
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:
וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא 23
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

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23. v. מכדי יבוא

21. *and of them also will I take for priests and Levites* Of the converted Gentiles who bring, and from the Jews who are brought back, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23**. In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another*. lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

XVI. MACHAR CHODESH

I Samuel XX, 18-42

Then Jonathan said unto him, To-morrow is the new moon : and thou shalt be missed, because thy seat will be empty. 19. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee : take them, and come ; for there is peace to thee and no hurt, as the Lord liveth. 22. But if I say thus unto the boy, Behold, the arrows are beyond thee : go thy way ; for the Lord hath sent thee away. 23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever.

24. So David hid himself in the field : and when

David places himself in the power of Jonathan, who at first is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *in the day of work.* lit. " on the day of the deed." Probably a reference to the occasion (xix, 2–4) when Jonathan interceded with Saul for David's life, and David lay " hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the Lord be between thee and me.* There is a sworn covenant between us.

הפטרת מחר חדש

שמואל א כ

18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפָּקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשָׁלַשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאֵזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צֹהֶה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ו מִמְּךָ וָהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהֵלְאָה לֵּךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

ב. ר. ה ושה 20.

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, V, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him.

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. 26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: 29. and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he is worthy to die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכֹל׃
מ וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם | בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
41 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
הוּא בִּלְתִּי טָהֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
42 הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית
29 לֶחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בְחֹר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלְתָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

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v. 24 אל קי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

30. *of a perverse rebellious woman.* "Of perverse rebellion" (AJ).

confusion. Shame.

33. And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. 34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not any thing: only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between me and thee, and between my seed and thy seed, for ever.

34 דָּוִד: וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בְּחֲרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ
לה אָבִיו: וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ: וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא יָרָה הַחֵצִי לְהַעֲבִרוֹ:
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה:
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חִשָּׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבִיא הָעִיר:
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ ו אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה ו בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

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v. 38. הפעים קדי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in history :

Thy glory, O Israel, is slain upon thy high places !
How are the mighty fallen ! . . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided ;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle !
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan :
Very pleasant hast thou been unto me :
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished !

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi : (" Whither thou goest I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God ; where thou diest, will I die, and there will I be buried : the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

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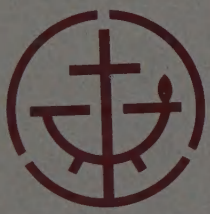

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